

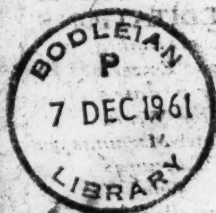
**GRANADAS
MEDITATIONS**

Containing
Devout Exercises For
the 7 daies of
the week
Both for Mornings and
Evenings
With

An excellent Treatise
of consideration
and Prayer

By
F. L. de Granada
The
Saint Impression

Printed by Ed. Allin
and to be Sold
By Jo. Grismond
1623



Prologue.

though the mysteries of our faith be of very great force to encline our hearts vnto goodnes : yet because there be very many Christians, that haue no due consideration of the things they beleene , therefore they worke not suche effect in their hearts, as such mysteries being well weighed and considered , were able to worke. For like as the Phisitians affirme , that if wee will haue a medicine to helpe a sicke man , it is necessary that it be first wrought and digested in the stomacke with naturall heat, (because otherwise it shall not be any profit to him at all :) euen so also , if wee will haue the mysteries of our faith to bee profitable and healthfull vnto our soules, it is requisite they be first wrought, and digested in our hearts , with the heat of deuotion and meditation ; because otherwise they shall profit vs very little. And for want hereof, wee see that many Christians, which are very whole and sound in matters of faith, be yet in their liues very licentious and dissolute ; The

The cause
of error in
our life.

The Authors

reason is, because they doe not consider, and weigh the whole mysteries which they beleene; and so they keepe their faith as it were fast locked in a corner of a chest, or as a sword in the scabberd, or as a medicine in the Apothecaries shop, and use not the benefit thereof for such purposes as it serueth.

Few Christians consider the mysteries of their faith as they ought.

They beleene generally, and as it were in a fardle or grosse summe, all such things as the Catholique Church beleueth. They beleene that there shall bee a iudgement: that there shall bee paines for the wicked, and glory for the good; but how many Christians shall ye finde, that do consider after what sort this iudgement, these paines, and this glory shall bee, with other the like circumstances?

Now this is the cause, why the holy Scripture so earnestly commendeth unto vs, the continuall consideration and meditation of the Law of God, and of the mysteries thereof; which is indeed the study of true wisdom. Consider (I pray
you

Prologue.

you) how instantly Moyses that great Prophet and friend of God, commendeth this vnto vs, saying; Print these my words in your hearts, and carrie them bound as it were for a signe in your hands, and teach them to your children, that they may thinke vpon them. When thou shalt bee sitting in thine house, or trauailing in the way, when thou shalt lye downe to sleepe, or rise vp in the morning, thinke and meditate vpon them, and write them on the thresholds and gates of thy house, that thou mayest alwayes haue them before thine eyes. With what more effectuell words could hee commend vnto vs, the continuall meditation and consideration of heauenly things, than with these? And no lesse doth Salomon commend the same holy exercise vnto vs in his Prouerbs, where hee exhorteth vs, to carrie the Law of God alwayes as it were a chaine of gold about our neckes, and at night to goe to bed with it, and in the mor-

The Authors

Eccles 14

ning so soone as we awake, to begin immediately to exercise our selues in the same. Blessed is that man, that is so occupied. And so doth Ecclesiasticus in the fourteenth Chapter terme them, when he saith; Blessed is the man, that dwelleth in the house of wisdom, and meditateth vpon the Law and commandements of God, and exerciseth himselfe in iustice, and reasoneth of holy things by his vnderstanding. Blessed is he that considereth his wayes in his heart, and vnderstandeth her secrets. He shall looke in at her windowes, and hearken at her dore. He shall abide beside her house, and fast a stake in her walles. He shall pitch his tent beside her.

Now what other thing may wee inferre of all this, but that the holy Ghost intendeth by all these Metaphors, to expresse vnto vs the continuall exercise and consideration, wherewith the iust man is alwayes occupied, in searching the workes and wonders of Almighty G O D.
And

Prologue.

And for this very cause, among the praises of the iust man, this is put for one of the most principall; that his exercise is to meditate vpon the Law of the Lord, day and night; and that hee is alwayes conuersant in the secrecie of Parables: giuing vs hereby to vnderstand, that all his trade and conuersation must be in searching, and meditating vpon the secrets and wonderfull workes of Almighty God. And euen for this very cause also, were those mysticall beasts of Ezechiel represented vnto vs with so many eyes; to signifie vnto vs, that the iust mā standeth in greater neede of the continuall consideration, & sight of spirituall things, than of a number of other exercises.

By this therefore wee see plainly, what great neede wee haue of this holy exercise; and consequently, how blindly and fouly they are deceiued, that either despise or make little account of the holy exercise of Prayer and Meditation; not considering, that this is openly to game-say and contemne that thing, which the holy
Ghost

Psalme. 1.
Ecclus. 31.

Ezech. 1.

The Authors

S. Bernard.

Ghost hath with so great instance commended vnto vs. I wish that such persons would reade those fine booke of Consideration, which S. Bernard wrote vnto Eugenius; and there shall they perceine, of how great importance this holy exercise is, towards the obtaining of all vertues.

Two difficulties in the exercise of Prayer and Meditation.

Now for this cause many zealous and religious persons, understanding what great and inestimable fruit ensueth of this godly meditation, haue gone about to exercise themselves ordinarily therein, and haue appointed euery day, certaine speciall times and how'es for the same. Howbeit oftentimes they waxe cold, and giue ouer this holy exercise, by reason of two difficulties they finde in it. The one is the want of matter and of considerations, wherein they may occupy their cogitation at that time. And the other is the want of seruency and deuotion, which is very requisite to accompany this holy exercise; in case we mind to haue any fruit and commodity thereby. In steede whereof they

Prologue.

they finde many times great drinesse of heart, and withall, a great combat of diuers and sundry thoughts. For remedy of which two inconueniences, I haue ordained this present booke, which is deuided into two principall parts.

The first part, for remedy of the first inconuenience, treateth of the matter of Prayer and Meditation; wherein are contained foureteene Meditations, seruing for all the seauen dayes of the weeke, both in the Mornings and Euenings. And these Meditations doe containe the principall places and mysteries of our faith, and especially the consideration of those mysteries, that are of most force and power to bridle our hearts, and to encline them to the loue and feare of God, and to the abhorring of sinne. In like manner there are set out the five parts of this exercise, which be, Preparation, Reading, Meditation, Thanksgiuing, and Petition, which is done to this end, that a man may haue great variety of matters, wherein

The order and diuision of the contents of this Booke.

The first part of this Booke.

The Authors

to occupy his heart, wherewith to procure and stirre up the state of deuotion, and withall, wherewith to illuminate and instruct his understanding with diuers considerations and instructions: besides this, there is also treated therein, of sixe kinds of things that are to be considered in euery one of the points of the Passion of our Saviour; that both they and all the rest, may minister vnto vs more plentifull matter for meditation. These three things are set forth in the first part of this worke, for remedy of the first inconuenience.

The second
part of this
Booke.

The second part, for remedie of the second inconuenience, treateth of those things that doe helpe vs vnto deuotion, and likewise of those that doe hinder vs from the same. It treateth also of the most common temptations, that are wont to molest deuout persons. Moreouer, there are giuen certaine aduises to be a direction vnto vs, that wee erre not in this way. These foure Articles are set out in the second part of this Booke.

Peradventure the Christian Reader

Prologue.

der will be offended with the length of the *Meditations*, which we haue here set forth for the seauen dayes of the weeke. Howbeit, for this I haue many answeres. The first is, considering that in these *Meditations* is treated of the principall matters and mysteries of our faith, (the consideration whereof is of so great importance, for the due ordering and reforming of our life) it behooueth me therefore to enlarge my style (in these matters especially) by reason of the great fruit and commodity that may ensue vnto vs by the same. For in this booke our meaning is, not onely to giue matter of meditation, but much more, to shew the end of Meditation; which is the feare of God, and amendment of our life.

For the procuring whereof, one of the things that most helpeth vs, is the profound and long consideration of the mysteries, that are treated in these *Meditations*. For certainly these foureene *Meditations*, be as it were so many Sermons, in which is laid (as it were) a certaine battery
to

The end of meditation is the feare of God, and amendment of our life.

The Authors

to mans heart, to cause it to yeeld so much as is possible, and to surrender it selfe up into the hands of his rightfull and true soueraigne Lord.

This was the chiefest cause that moued me to make the Meditations so long. Besides this, I see not why the guest that is invited, should complaine that the Table is too full furnished with many dishes, sith wee binde him not (as by the way of constraint) to make an end of them all, but onely among so many sundry things, to make his choise of that which serueth best for his purpose.

Moreouer, (that there might be the lesse occasion of complaint) I haue put the summe of each Meditation at the beginning thereof, to the intent that such as minde not to passe any further, might there haue such things briefly abridged, as bee necessary for the time they intend to bestowe in this holy exercise.

LEVVES

De Granada.



Meditation for Monday *Morning.*

Of the knowledge of our selues
and of our sinnes.

This day thou must attend to the knowledge of thy selfe, and thou must use diligence, to call to minde thy sinnes and offences. And this is the way to obtaine true humility of heart and repentance, which are the two first gates, and foundation of a Christian life.

I. *Of the multitude of the sinnes of thy former life.*



OR the better performance wherof, thou must thinke first of all, vpon the multitude of the sinnes of thy former life, and especially vpon those offences, that thou diddest commit, at what time thou haddest least knowledge

ledge of almighty God. For if thou canst well view and examine them, thou shalt finde, that they haue exceeded in number the very haire of thy head, and that thou didst liue at that time, like a Heathen that knoweth not what God is.

This done, runne ouer briefly the ten commandements, and thou shalt see, that there is no one of them wherein thou hast not offended, more or lesse, diuers and sundry times, by thought, word, and deede. Our first Father *Adam*, did eate but of one onely tree forbidden him, when hee committed the greatest sinne of the world: but thou hast set thine eyes and hands infinite times vpon all sinnes.

*How thou
hast used
the benefits
of Almighty
God.*

Mat. 12. 36
Heb. 9. 27.

In like manner run ouer all the benefits of Almighty God, and all the times of thy life past, and consider wherein thou hast employed them. Forasmuch as thou must vndoubtedly giue an account (at the very houre of thy death) of all these things, and therefore it were well done, that thou shouldest first take
an

an account of thine owne doings,
and enter into iudgement with thy
selfe, that thou be not afterwards
iudged of Almighty God.

Wherefore tell me now, wherein
hast thou spent thy child-hoode?
wherein thy infancy? wherein thy
youth? To be short, wherein hast
thou spent all the dayes of thy life
past? Wherein hast thou occupied
thy bodily senses, and the powers
of thy soule, which Almighty God
hath giuen thee? to this end, that
thou shouldest know him & serue
him. Wherein hast thou imployed
thine eyes? but in beholding of va-
nities: Wherein thine eares? but in
harkening after lyes: Wherein thy
tongue? but peradventure in all
kinde of swearing, backbiting, and
most vn honest talke: Wherein hast
thou occupied thy taste, thy smel-
ling and thy touching? but only in
pleasures & delights, and in sensuall
and fleshly allurements. What be-
nefit hast thou taken by the Sacra-
ments, which Almighty God hath
ordained for thy remedy & cōfort?

How

1. Cor. II.

31.

*Of mispen-
ding thy
time.*

*Of the bo-
dily senses
and powers
of the soule.*

How thankfull hast thou beene vnto him for his benefits? How hast thou answered vnto his inspirations? Wherein hast thou spent thy health, thy naturall forces and abilities? How hast thou employed the goods which are termed the goods of Fortune? How hast thou vsed the meanes and opportunities which Almighty God hath giuen thee, to leade a holy and vertuous life? what care hast thou had of thy neighbour, whom Almighty God hath commended vnto thee? and of those workes of mercie which hee hath appointed thee to vse towards him? Now, what answere wilt thou make at that dreadfull day of thine account, (to wit, at the houre of thy death) when Almighty God shall say vnto thee, *Give mee an account of thy Stewardship*, and of the lands and goods that I haue committed to thy charge; for now I will that thou shalt haue no more to doe therewith.

Luke 16.

2.

O dry and withered tree, ready
for

for the euerlasting torments in hell fire; what answere wilt thou make at that terrible day, when an account shall be required of thee, of all the time of thy life, and of all the minutes and moments of the same? And assure thy selfe, that it will so certainly come to passe; for euen our Sauour Christ himselfe (who shall bee our Iudge) hath plainly protested it, and forewarned vs before hand therefore, saying: *Euery idle word that men haue spoken, they shall render an account for the same at the day of iudgement.*

2. *Of the sinnes that thou hast committed, since the time thou hadst more knowledge of
G O D.*

SEcondly, call to minde what sinnes thou hast committed, and doest commit euery day, since the time thou art come to a further knowledge of Almightye God:

God : and thou shalt finde, that euen now presently (all that knowledge notwithstanding) old *Adam* liueth in thee, with many of thy lewd corrupt manners and ancient customes. Whereupon thou must take occasion, to runne ouer the negligences and defects, wherein thou doest daily offend against Almighty God, against thy neighbour, and against thy selfe. For in each of these points, thou shalt finde thy selfe to haue failed very much in thy duty.

Consider then, how vnreuerent thou art towards Almighty God, how vnthankfull for his benefits, how rebellious and stiffe-necked to yeeld to his inspirations, how slothfull and negligent in matters appertaining to his seruice: which either thou hast left vndone, or else if thou hast done them, it was not with such a readinesse and diligence as the things required, nor with such a pure intention as thou oughtest to haue had: but the very true cause why thou didst them,

was

was for some other respect of worldly commodity.

Consider likewise, how hard and seuer thou art towards thy neighbours; and contrariwise, how pitifull and fauourable towards thy selfe: what a loue of thine owne proper will, of thy flesh, of thy estimation, and of all thy worldly profits and commodities. Consider moreouer, that whereas thou saist in words, that thou art now conuerted vnto Almighty God, thou art yet (notwithstanding) in thy deedes very proud, ambitious, angry, rash, vaine-glorious, enuious, malicious, delicate, inconstant, light, sensuall, a great loue of thy pastimes, of pleasant companie, laughter, iesting, idle talke, and of vaine babling and pratling. Consider also how vnconstant thou art in thy good purpose, how vnadvised in thy words, how headlong in thy deedes, how cowardly and faint-hearted to doe any matter of waight and importance.

3 Of the grieuousnesse of sinne.

THirdly, when thou hast considered in this order the multitude of thy finnes, consider forthwith the grieuousnes of them, that thou maist perceiue how thy miseries be increased on euery side, the which thing thou shalt the better see, if thou consider these three circumstances in all such finnes as thou hast committed in thy former life. To wit, against whom thou hast sinned; for what cause thou hast sinned; and in what manner thou hast sinned.

*Three circumstances
to be considered in
sinne.*

If thou consider against whom thou hast sinned, thou shalt finde that thou hast sinned against Almighty God, whose goodnes and Maiestie is infinite, whose benefits and mercies towards mankinde, doe exceede the sands of the Sea, in whom alone are all excellencies and titles of honour to bee found,
and

and to whom all duties and homages due to any creature, are due in the highest degree of bounden duty.

1. If thou consider the cause that mooued thee to sinne, it was for a point of estimation, for a beastly delight, for a trifling worldly commodity, and for other things of no weight: whereof Almighty GOD himselfe most grieuously complaineth by one of his Prophets, saying, *They haue dishonored me in the presence of my people, for a handfull of Barly and for a peece of bread.*

2.

Eze. 13.
19.

But if thou consider after what manner thou hast sinned, surely it hath beene done with such facility, with such boldnesse, so without all scruple, so without all feare, yea sometimes with such contentation and ioy, as if thou hadst sinned against a God of strawe, that neither knewe nor saw what passeth in the world. Now, is this the honour that is due vnto so high a Maiesty? Is this the thankfulnessse that thou yeeldest for his too manifold and

3.

so great benefits ? Is this the recompence that thou makest vnto him for the precious bloud which hee hath shed for thee vpon the Crosse ? Is this the repayment for those lashes and buffets which he suffered for thy sake ? O miserable and wretched creature that thou art ! wretched vndoubtedly, in consideration of that thou hast lost, and more wretched, in respect of the sinnes thou hast committed, but most wretched and miserable, if thou be so blinded, that euen yet for all this thou perceiue not thine owne perdition and damnation.

Consider moreouer, what a wonderfull hatred Almighty God beareth against sinne, and what great punishments hee hath sent vpon the world for the same, that thereby thou maist more clearly vnderstand, how great and how abominable the wickednesse therof is, as it shall be declared hereafter.

When thou hast considered all these things aforesaid, the next point is, that thou thinke of thy selfe

Monday Morning.

II

selfe as basely as thou canst possibly. Thinke that thou art no better then a very wauering reede, which is blowne vp and downe with euery light blast of wind, without weight, without strength, without firmnes, without stay, and without any manner of being. Thinke that thou art a *Lazarus*, that hath lien dead foure dayes together, and that thou art a stinking and abominable carcas, so full of wormes, and of so vile a stench, and sauour, that so many as passe by thee, doe stoppe their noses, and shut their eyes, that they may not behold thee.

Thinke with thy selfe, that thou dost stinke in this wise in the sight of Almighty God, and of his holy Angels: and esteeme thy selfe as vnworthy to lift vp thine eyes toward heauen, vnworthy that the earth should beare thee, vnworthy that any creature should serue thee, vnworthy of the very bread that thou eatest, and vnworthy euen of the light and aire that

*We must
thinke very
basely of
our selues.*

John II.
36.

Luke 15.
21.

thou receiuest.

And if thou be worthy hereof, consider how much more vnworthy thou art, to speake and talke with Almighty God, yea, and farre more vnworthy of the comfort and consolations of the holy Ghost, and of the cherishings and delights of the children of God: Account thy selfe for one of the most poore and miserable creatures of all the world, and that none doth so much abuse the benefits of Almighty God as thou dost.

Luk. 18.
13.

Mat. 11.
21.

Thinke that if Almighty GOD had wrought in Tyre and Sidon, (that is in other great sinners) those things which hee hath wrought in thee, they would haue repented ere this, euen in sack-cloth and ashes. Acknowledge thy selfe to be farre more wicked then thou canst imagine, and that notwithstanding thou dost sinke very deep into this myre, and howsoeuer thou imaginest thy selfe to be at the very bottome, yet maiest thou find euery day how to sinke deeper

per therein. Crie out therefore earnestly vnto Almighty God, and say vnto him, *Father, I haue sinned against heauen, and in thy sight, and am no more worthy to be called thy sonne.* Cast thy selfe downe prostrate with the publique sinner at our Sauours feete, and couering thy selfe for very shame and confusion: looke with what shame a woman will appeare before her Husband when she hath committed treason and adulterie against him, with the very same present thy selfe before that heauenly spouse, against whom thou hast committed so many and so shamefull adulteries. And with great sorrow and repentance of heart, desire him to pardon thy sinnes, and offences, and that it may please him of his infinite pittie and mercy, to receiue thee againe into his house.

Luk. 15.
21.

Luk. 7. 38.

¶ The first Treatise of the consideration of our sinnes : wherein this former meditation is declared more at large.

THE first Table after shipwracke, (as Saint *Ierome* witnesseth) is true repentance. This is the first step of this ascending, and the first stone of this spirituall building. Now to obtaine this vertue of repentance (besides the grace of God, whose gift true repentance is,) it helpeth very much to consider the multitude of our sinnes, as well present, as past, and withall, the grievousnesse and malice of them. For of this consideration proceedeth compunction and repentance of sinnes, and many other excellent vertues.

Hereof commeth the knowledge of our selues, (of which point we minde to treat in the Meditation next following.) Of this consideration also commeth the contempt

contempt of our selues, the fearing of God, the abhorring of sinne, with diuers and sundry other like affections, wherein consisteth a very great part of perfection.

Now, that this exercise may be the more profitable vnto thee, thou must apply and direct the same vnto all these ends, and labour to suck all those sweet fruits out of the bitter roote of this consideration. But because towards the obtaining of such fruits, it is needfull to haue the grace of God (which is principally giuen to such as be humble and deuout) it shall be requisite for thee to desire of the Lord, this gift of humility and deuotion to the end, that recollecting thy selfe in the inward part of thy heart, thou maist imitate that holy King, who said, *I will recite before thee (O Lord) all the yeares of my life, in the bitternesse of my heart.*

Esay. 38.

B. 4

J. Of

Of the multitude of sinnes that
thou hast committed in thy
former life.

SECT. I.

NOW, if thou wilt know the
number of thy sinnes that
thou hast committed in times past,
runne ouer briefly all the comman-
dements and precepts of Almighty
GOD, and vndoubtedly thou
shalt find, that there is scarcely a
precept which thou hast not bro-
ken, nor a commaundement, which
thou hast not transgressed.

*Of breaking
the Com-
mande-
ments.*

Faith.

Hope.

The first commaundement is to
honour Almighty God, who (as S.
Augustine saith) is honoured with
these three Theologicall vertues,
Faith, Hope, and Charitie. Now,
what manner of Faith had he, that
hath liued so loosely, as if hee had
belieued that all those things which
his faith teacheth him, had beene
starke lies? What hope had he,
that

that neither remembred the life to come, neither knew what it was to call vpon Almighty God in his troubles and aduersities, nor yet how to put his assured trust and assistance in him?

What charitie had he that hath more loued a point of honor, more accounted of the chaffe of his worldly lucre and commoditie, and more regarded the filthinesse of his pleasures and delights, then Almighty God himselfe, sith that for euery one of these things he hath contemned and offended Almighty God. What reuerence hath he borne to that most high and diuine Maiestie, that hath beene accustomed to rent that name of so great reuerence, and to teare it in peeces, in swearing and forswearing by it vpon euery light occasion, and that for euery triffle and matter of no importance.

How hath hee sanctified and kept holy the Lords Sabbathes, that hath gaped for those daies to none other end, but onely to offend

Charitie.

Of reuerence vnto Almighty God.

Of swearing and forswearing.

Of prophaning the Sabbath.

*Of disobedience to
Parents
and Magistrates.*

Almighty God the more in them :
to vse dycing, carding, playing at
Tables, bowling and other games;
to iet and gaze vp and downe in
the streets, to giue scandall and of-
fence to innocent young Maidens
and Virgines, and to keepe euill
company and conuersation.

After this, consider how fro-
ward and obstinate thou hast been
to thy Parents, how disobedient to
thy superiors, how negligent in o-
uer-seeing thy family and seruants,
to instruct them in Christian religi-
on and godlinesse; to exercise them
in prayers, to traine them vp in ho-
nesty, vertue and goodnesse, and
to direct them with thy good
councell and vertuous example, in
the wayes of God.

As for the hatred, displeasures,
grudges, passions, and desires of re-
uenge which thou hast had, who is
able to number them? And if these
things cannot be expresse, who is
then able to declare the number of
thy dishonesties, and vncleannesse,
wherein thou hast fallen by works,
words

words and desires? What hath thy heart beene but a filthy puddle, and stinking dunghill, meete for beastly swine? What hath thy mouth beene but (as the Prophet sayth) an open Sepulcher, from whence haue issued the euill sa- uours of the soule that lie dead within thee? What hath thine eyes beene, but (as it were) certaine win- dows of perdition and death? What thing hath beene presented to the sight of thine eyes which thou hast not coueted and procu- red? neuer so much as once re- membring, that Almighty God was present and looking vpon thee, and that he had giuen thee an inhi- bition, that thou shouldest not tast of that tree. *Vnto the fornicator* (the wise man saith) *all bread is sweet*, because his appetite and greedy desire, is so vn- satiable, that he tasteth all things, and findeth sa- uour in all things, neuer remein- bring that there is a God, vnto whom he must be accountable for them.

Eccle. 23.
17.

Moreouer,

Moreouer, who is able to declare the greatnesse of thy couetousnesse, and the robberies and thefts of thy desires, which haue beene so farre off from being contented with that which Almighty God hath giuen thee, that all the whole world hath seemed too little for them?

And if hee that desireth another mans lands and goods, be (as in very deed he is) a very thiefe in the sight of Almighty God, how oftentimes hast thou deserued to be hanged, that in thy heart hast committed so many thefts? Now, as touching thy lyes, thy back-bitings, and thy rash iudgements, as hardly may they be numbred as the rest; for in a maner thou neuer hadst scarcely communicated with others, but that the principall part of thy talke, hath beene of other folkes liues, without sparing any order or estate whatsoever.

Thus is the maner of thy keeping of the Commandements. Looke therefore diligently into the whole

whole estate of thy life; consider the pride of thy heart, how great hath it beene? Thy desire of honor and praise, how farre hath it extended? Thy presumption, thy estimation of thy selfe, and thy contempt of others, who is able to expresse?

Now, what shall I say of the vain glory and lightnes of thy heart, sith that euen a light feather in thy Cap, or a strange paire of hose on thy legges, or a gard of veluet vpon thy cloake, or a few silke cuts and iags, haue beene able to make thee to strout, iet, and aduance thy selfe, very proudly, fondly, & peacock-like in the streets, yea, and to make thee desirous to be gazed vpon of all men? What steps hast thou made? What worke hast thou done? What word hast thou spoken, that hath not beene set forth with vanitie and desire of thine owne estimation?

Thy apparell, thy seruice, thy conuersation, thy Table, thy bed, thy entertainment; to be short, in a
manner

manner all thy dealings and demeanours, haue fauoured of pride, yea, they haue beene wholly clothed with meere vanitie. Furthermore, thy anger hath beene like a Serpent, thy gluttony like a raue-ning Woolfe, thy sloth like a lazie Asse, thy enuie farre passing any viper. And herein finally (if thou doe well consider thy selfe) thou shalt find that thou hast gone very farre wandering out of the way, and liued in a very dangerous estate.

*Of misu-
sing thy
sences and
benefits of
Almighty
God.*

Consider likewise of thy sences, and not onely of them, but also of all the gifts, graces, and benefits that Almighty God hath giuen thee, and consider after what sort thou hast imploied them, and vndoubtedly thou shalt find, that of all these things wherewith thou shouldst haue done the more seruice vnto him, who is the giuer of them all, thou hast made weapons and instruments, wherewithall to offend him the more.

Herein hast thou consumed thy
strength,

Strength, thy health, thy substance,
thy life, thy vnderstanding, thy
memorie, thy will, thy sight, thy
tongue, thine eares, thy hands, and
all the rest.

These and many other worse
wicked acts, hast thou committed
in thy life past; wherefore thou
mayst very well say with that
great sinner, (who as hee was a
great sinner, so was he also a re-
pentant sinner) *I haue sinned (O*
Lord) above the number of the sands
of the Seas, my transgressions O
Lord, are multiplied, my offences are
exceeding many : And whereas
there were so many things, that
might somewhat haue bridleed
thee, and made thee afraid of Al-
mighty God, as the multitude of
his benefits, and his exceeding
great goodnesse and iustice : yet
for all his benefits thou wouldest
neuer acknowledge him, nor for
his goodnesse loue him, nor for his
iustice feare him : but vtterly for-
getting all these things, and closing
fast thine eyes from beholding
them,

2.Chro.
36.

them, as one that had beene starke blind, thou hast wilfully wallowed thy selfe in all kind of vices.

Now, if it had so beene, that the commodities and prouocations thou haddest to allure thee to sinne, had beene great: then peradventure thy offences might haue had some pretenced colour of excuse: But what canst thou say for thy self, seeing that euen for trifling matters of no importance, for childish toyes, yea many times without any commoditie at all, thou hast voluntarily sinned, and (as it were) onely in meere contempt and despight of Almighty God? Other men when they sinne, are wont to doe it with some feare and remorse of conscience, or at the least, when the sinne is committed, they are very sorry for it, But thou perhaps hast beene so blind, and so vn sensible, that thou hast committed a thousand times, without any kind of feare, or remorse of conscience, euen as thou hadst thought that there had beene no God at all.

Or

Or if thou haddest beleueed that there was a God, yet thy beliefe was like vnto theirs that sayd, *Our Lord shall not see our doings, neither shall the God of Iacob vnderstand them.*

Psa. 94. 7.

This is one of the greatest wickednesse in all the world: for among those fixe things which (as Salomon saith) are abhord of Almighty God, one is, *To haue swift feet to runne to doe wickednesse*, That is, to haue a facilitie and swiftnesse, which the wicked haue in offending Almighty God.

Prou. 6. 18.

Of the sinnes and defects that a man may fall into, after he is come to the knowledge of Almighty God.

SECT. II.

IN these and many other sinnes, it is certaine that thou hast fallen before thou knewest Almighty God: But after thou didst come to the knowledge of him, (if happily

Iosu. 15. 8.

Iudge 1.

The not going forward in the way of God, is a turning backward.

pily thou hast yet knowne him) desire him that he will a little open thine eies, and thou shalt find that euen still for all this knowledge, there are many reliques of the old man, and many Iebusites yet remaining in the Land of promise, because thou hast dealt so fauourably with them; and hast beene so well affected towards them.

Consider then, how in all things thou art full of defects; to wit, in thy duty towards God, towards thy neighbour, and towards thy selfe. Consider how little thou hast profited in the seruice of thy Creator, Being so long a time as it is since he called thee. Consider how liuely thy passions are, euen yet vnto this day: How little thou hast increased in vertues, and how thou hast continued euermore at one same stay, euen like an old knotty tree that neuer thriueth: but rather perhaps thou hast turned backward, forasmuch as in the way of God, the not going forward, is a turning backward. At the least wise

wise consider , as touching thy seruour and deuotion of spirit. Is it well (trowest thou) that thou art now very farre off from that feruent deuotion , which peraduenture thou hast had in times past ?

Consider also how little sorrow thou hast had for thy sinnes , and how little loue , feare , and hope, thou hast had in Almighty God. Thy little loue towards him , is seene by the little paines thou hast taken for his sake. Thy little feare is perceiued by the manifold sinnes thou hast committed against him. Thy little confidence and trust in him , is euidently declared in the time of tribulation, by the great raging stormes and troubles of mind which thou sufferedst in that tempest , for that thou hast not perfectly stayed and setled thy heart with the Anchor of Hope.

Furthermore , consider how euill thou hast answered to his diuine inspirations , how vnwillingly thou hast shewed thy selfe to
receiue

Eph.4.
30.

*We must
serue God
according
to his will,
and not
according
to our owne
will.*

receiue the light of Heauen, how thou hast grieued the holy Ghost, and sufferedst him to crie and call vpon thee so oftentimes in vaine: For in that thou art loth to gainsay thine owne will; thou dost gainsay and resist the will of Almighty God. He calleth thee one way, and thou followest another. He would haue thee to serue him in one worke, and thou wilt serue him in another worke.

And although thou seest cleerely what the will of Almighty God is, yet if happily thine owne will be set on the contrary, thou seruest him in such things as thine owne will liketh, and not in such things as he would haue thee to serue him. He peradventure calleth thee to inward exercises, and thou turnest to those that be outward. He calleth thee to prayer, and thou giuest thy selfe to reading. His will is that thou shouldest first attend to thine own soules health, before any others: but thou forgettest thy selfe, and settest aside thine owne profit,

profit, to profit others : whereupon it commeth to passe , that thou dost neither profit thy selfe nor them.

To conclude , as often as thy will is contrary to the will of Almighty God , thine alwaies preuaileth, and is the conquerer, and the will of Almighty God hath the ouerthrow.

And if perhaps thou doe any good worke (good Lord) how many defects are there intermingled therein ? If thou be giuen to prayer , how oftentimes art thou distracted, heavy, irksome, drowsie, and slothfull : without any reuerence to the Maiesty of Almighty God, vnto whom thou speakest : and thou thinkest the time of prayer very long and tedious vnto thee , and art neuer in quiet vntill thou hast giuen it ouer , that thou maiest attend to thy other busines, that be more agreeable to thy tast and liking.

*How to
examine
the defects
and imper-
fections of
thy good
workes.*

Now, when thou dost any other good worke , O with what cold-
nesse

nesse and faintnesse is it done ? With how many defects and imperfections is it fraughted ? If this be certaine , that Almighty God looketh not so much to the substance of the good worke that is done , as to the intention wherewith it is done , how many good workes (I pray thee) hast thou done in such sort, as they passed away pure and cleane from dust and chaffe, and that neither vanity nor the world hath plucked (at the least) one locke of woole from them ? How many hast thou done, mooued onely by the importunity of others , or for custome or manners sake ? How many hast thou done onely in regard of thine owne estimation and credit ? How many for the pleasing and liking of men, how many onely to satisfie thine owne tast and contentation ? And how few hast thou done sincerely and purely for the loue of God, without hauing some kind of vaine respect of the world ?

Now , if thou consider how
thou

thou hast done thy duty towards thy neighbours, thou shalt find, that thou hast neither loued them, as Almighty God commandeth thee; nor beene sorry for their aduersities, as for thine owne, nor in-
deuoured to helpe them in their troubles, neither yet hast thou had so much as euen pitty and compassion vpon them: yea, peradventure, in steede of taking compassion vpon them, thou hast disdained and grudged at their doings, though it be certaine, that true iustice taketh pitty and compassion, and false and counterfeit iustice disdaine and indignation. At the least, as touching that bond of loue which the Apostle so oftentimes requireth of vs, commanding vs to loue one another, as members of one same body, (sith we be all partakers of one same Spirit) consider how farre off thou hast beene from hauing that loue. How oftentimes hast thou omitted to relieue the poore, to visit the sicke, to helpe the widowe, and to be a protector
and

*Of want of
duty to-
ward thy
neighbour.*

*True iustice
taketh com-
passion, and
false iustice
indignati-
on.*

Eph. 4. 4.

and mediator for him that could do very little for himselfe? Vnto how many persons hast thou giuen offence with thy wordes, with thy deeds, and with thy answers? how oftentimes hast thou preferred thy selfe before thy equals, despised thy inferiors, and flattered thy superiors? Crouching and creeping down like a sily Emmet to the one sort, and strouting and aduauncing thy selfe very proudly, like an Elephant to the others?

But now, if thou wilt take a view of thy selfe, and put thy hand into thine own bosome, O how leproous shalt thou plucke it out againe, and what deepe festered wounds shalt thou find within thee? How Greene and liuely shalt thou find within, the rootes of pride, the loue of honour and estimation? The trickling of vaine glory, and hypocrisie priuily dissembled? Wherewith thou labourest to couer thy defects, and wouldest gladly seeme to be another maner of man, then in very deede thou art?

art? What a louer art thou of thine owne worldly gaine and commoditie, and of the pleasure and delights of thy flesh, whereunto oftentimes, vnder the colour of necessitie, thou doost not onely prouide, but also serue: thou doost not onely sustaine it, but also pamper and cherish it with great delicacie? Againe, if one of thine equals doe but take the right hand of thee, or set his foote somewhat before thee, or sit about thee at the Table, how quickly doe the rootes of enuie bud forth and shew themselues? And if another doe but a little touch thee in a point of estimation (good Lord) what a suddaine and furious cholericke rage dost thou fall into?

But among all other euils, who is able to expresse the loosenesse of thy tongue, the lightnesse of thy heart, the stubburnnesse of thine owne will, and thy vnconstancy in good purposes? How many waste and void words doe issue from thy tongue? how much vaine

and needlesse language dost thou fondly lauish out in a day ? How much dost thou babble and talke to the derogation and hinderance of thy neighbour, and to the praise and commendation of thy selfe ? How seldome times dost thou denie thine owne will, and giue ouer the pray, whereupon it feedeth, to fulfill either the will of Almighty God, or of thy neighbour ?

It is necessarie to haue the victorie ouer our selues, if we minde to be perfectly vertuous.

Consider this point attentiuely, and thou shalt find that it is very rare and seldome, that thou hast obtained the victorie ouer thy selfe, and thine owne peruerse will : whereas in very deede, it was alwayes necessarie for thee to haue this victorie, in case thou minde to be perfectly vertuous.

Now, what shall I say of thy inconstancie in thy good purposes, but (to conclude in few words) that there is no Wethercocke that so lightly turneth with euery wind as thou dost, with the least puffle of euery trifling occasion that is offered vnto thee.

What

What else is all thy whole life, but very childish toyes, and (as it were) a weauing and vnweauing, purposing a thing in the morning, and breaking it at Euening; yea, and sometimes thou tarriest not so long, but changest & alterest thy determinations, if not out of hand, yet in the very same houre. Now what other thing is this, but to be like vnto that lunatike man mentioned in the Gospell, whom the Disciples of our Sauour could not heale, not that his disease was so great?

In like maner, the lightnesse of thy heart, the ficklenesse, mutability, vnstedfastnesse, and pusillanimity, thereof are such, as they can as hardly be expressed. For it is manifest, that thy heart changeth and varieth into so many diuers shapes and formes, as there changeth diuers occasions and accidents vnto it euery houre of the day, and that without any firmenesse or constancy at all. How soone is it distracted with euery trifling busi-

C 2 nesse?

nesse? How lightly powreth it out all that it hath, and how little trouble and aduersity, is able to vex and torment it, yea, and vtterly to ouerwhelme it?

To conclude, when thou hast well examined and made thine account aright, and seest what thou hast, and what thou wantest, thou shalt surely find, that thou hast good cause to be afraid, least all that thou hast, be but onely a very deceit and a meere shadow of vertue, and euen a false and counterfeit iustice: forsomuch as thou hast no more in thee, but a little taste of Almighty GOD, which may perhaps fauour more of the flesh then of the spirit. And yet it may so be, that herewith thou thinkest thy selfe to be safe and secure: yea, peraduenture thou wilt not sicke to say with the proud Pharisee, *That thou art not as other men be*: Because they haue not that taste and feeling which thou hast. Whereas on the other side, thou hast the bosome of thy soule, full of

Luk. 18.

11.

of selfe loue, and of thine owne obstinate will, and of all the other foule defects and inordinate passions before mentioned. So that all the substance of this gay shew of vertue and goodnesse, is no more in effect, but to say Lord, Lord, and not to doe the will of our Lord: This is to immitate the counterfeit iustice of the Pharisies, and to be that luke-warme man (to wit, neither hot nor cold) in the seruice of God, which is spoken of in the Apocalips, whom Almighty God vomiteth out of his mouth.

All these things (Christian brother) thou oughtest to consider verry diligently with thy selfe, and to direct this consideration to this end, that thou maiest hereby procure sorrow and griefe for thy sinnes, and attaine to the knowledge of thine owne miserie: that by the one thou maiest desire pardon of our Lord for thine offences past, and by the other vertue and grace, neuer to offend him any more.

*Of the accusation of a mans owne
conscience and of the abhorring
and contempt of himselfe.*

SECT. III.

After a man hath thus considered the multitude of his sins, and seene himselfe, how he is on euery side laden, and ouercharged with the burden of the same: his part is to humble himself, & to haue as great a sorrow and compunction as he may possibly, and to desire to be contemned and despised of all creatures, for that he hath thus despised the Creator of them all. For the furtherance of which desire, he may helpe himselfe with a very deuout consideration of an ancient Father, who speaking of this confusion of conscience, and of the contempt of our selues, hath these words.

Let vs consider my brethren,
our owne great vilenesse, and how
greatly we haue offended Al-
mighty

mighty God; and let vs humble our selues before him, as much as we can possibly. Let vs be afraid to lift vp our eyes toward heauen, and let vs strike our selues with that Publican in the Gospell, that Almighty God may take pity and compassion vpon vs. Let vs enforce our selues, and take armes against our owne malice and wickednesse. Let vs become Iudges ouer our selues, and let euery one of vs say within himselfe; If our Lord hath beene so reprochfully handled for my sake, if he haue suffered so great torments and most grieuous paines for the sinnes that I haue committed, why should not I abase and despise my selfe, being the very person that hath sinned? God forbid that I should euer presume any thing more of my selfe, then of a most vile and filthy dunghill, whose horrible stench euē I my selfe cannot well abide. I am he that hath despised Almighty God. I am he that hath sought

Luk. 18.
13.

1. Cor. 11.
31.

means to crucifie him againe vpon the Crosse: & me thinketh that all the whole frame of this world, crieth out with open voice against me, saying: This is he that hath offended and despised our common Lord. This is that wicked & vngatfull wretched creature, that hath rather bin moued with the guilefull baites of the Diuell, then with the great benefits of Almighty God. This is he that hath beene more delighted with the malice of the Diuell then with the bountifull goodnesse and fauour of Almighty God. This is he, that could neuer be induced to vertue & goodnesse, with the fatherly louing cherishings, & entertainments of Almighty God, neither could he euer be made afraid with his dreadfull and terrible iudgements. This is hee, that hath (so much as lyeth in him) defaced the power, wisdom, and goodnesse of Almighty God, and brought them into contempt. This is he, that hath beene more afraid to offend a feely weak man, then the omnipotencie of Almighty

Almighty G O D. This is, hee that hath beene more ashamed to commit a filthy act before a rude Plowman of the Country, then before the presence of Almighty God. This is he, that hath rather loued and chosen, to enioy a little stinking dung and myre, here vpon the earth, then the euerlasting chiefe felicity in the Kingdome of heauen. This is he, that hath fixed his eyes vpon rotten and corruptible creatures, and vtterly neglected the Creator. What shall I more say? There is nothing so filthy, nothing so abhominable, that he hath refrained to commit in the presence of Almighty God, without hauing any respect or shame of so great a Maiestie. Wherefore all creatures doe crie out after their manner against me, and say; This is that lewd Caytiue that hath abused vs all, for where as he ought to haue employed vs in the seruice and glory of our Creator, he hath made vs to serue the will and pleasure of the Diuell: peruertering all such things, to the iniury and re-

proch of the Creator, as he had created for his seruice.

His soule was beautified with the Image of God, and he hath disfigured this diuine Image, and clothed it with our vile Image and likenesse. He hath beene more earthly then the earth it selfe, more slippery then the water, more mutable then the wind, more enkindled in his appetites then the fire, more hardned then the very stones, more cruell against himselfe then the wild beasts, more spitefull and venemous against others, then the very Cockatrice. What neede I to vse many words? He hath neither feared Almighty God, nor made account of men, and therefore he hath cast abroad his poison (as much as in him lay) vpon many persons, alluring them to beare him company in all his sinnes and wickednesse. He hath not beene content, to be himselfe alone iniurious, and reprochfull against Almighty God, but would haue many others also, to be partakers
and

and companions with him, in his sinfull, wicked, and iniurious doings. Now, what shall I say of his other abhorminable naughtinesse? His pride hath beene so great, that he would not be subiect vnto Almighty God, nor submit his necke vnder the sweete yoke of his obedience, but would rather liue as he himselfe thought best, and fulfill his owne will in each point, rebelling (so much as lay in him) against Almighty God. If Almighty God did not fulfill his appetites and desires, or if he sent him any troubles or aduersities, he was in as great an anger and rage against him, as he would haue bin against one of his seruants. In all his doings he would be praised, as well in the wicked as in the good, as though he had bin Almighty God himselfe, to whom onely it appertaineth to be praised in all his workes, for as much as all that he doth is good, or ordained to goodnesse. What shall I say more? He hath beene more proud (in some degree) then Lucifer,
more

more presumptuous then *Adam*; for they being (as they were) full of clearenesse and beautie, had some motiue, and prouocations to presume of themselves, but this vngracious sinfull caitife, being in very deed a filthy and stinking dung-hill, what should moue and prouoke him to esteeme himselfe in any respect? All creatures doe therefore iustly crie out against me, and say, Come, let vs destroy this wicked sinfull wretch, that hath done such great wrong and villany to our Creator. The earth saith, why doe I beare him? The Water saith, why do I not drowne him? The Ayre saith, why doe I giue him breath? The Fire sayth, Why doe I not burne him? Hell saith, why doe I not swallow him vp and torment him? Alas, alas, miserable wretch that I am, what shall I doe? Whither shall I goe, seeing all things are in armes against me? Where shall I hide my selfe? Who will receiue me, seeing I haue offended all things? Almighty

mighty God I haue despised, the Angels I haue made angry, the Saints I haue dishonored, Men I haue offended and scandalized, and all creatures I haue most wickedly abused.

But to what end doe I make so long a discourse? for in that I offended the Lord and Creator of all things, I haue also offended all creatures together in him. I know not therefore, poore wretched sinfull caitife that I am, whither I may goe, forasmuch as I haue made all things to become my enimies. Among all the things that I see about me, I can find nothing that will take my part, insomuch that euen mine owne very conscience barketh against me, and all my bowels doe accuse me, and rent me in peeces. Wherefore, I will weepe continually, I will lament my wretchednesse, like a poore miserable creature, I will neuer cease weeping, so long as I liue in this vale of miserie, I will expect, if (perhaps) my most mercifull Sauour will
vouch-

vouchsafe to turne his pitifull eyes towards me. I will cast my selfe downe at his feete, and with all the humility and shame that I can, I will say vnto him, O Lord, I am that great enemy of thine, which in presence of thy diuine eyes, haue committed most wicked and abominable offences, I acknowledge my selfe to be guilty here before thee, I confesse my wickednesse to be so great, that although I alone should suffer all the paines and torments, that both the diuels and damned persons doe suffer in hell, yet should I not be able with all this, to make a sufficient satisfaction for all that which my sinnes haue deserued. Wherefore, I beseech thee (O Lord) to cast the cloke of thy mercy ouer me, thy poore, wretched, and sinfull creature, and let the greatnesse of thy goodnesse overcome and couer my wickednesse. Let the most sweet louing father reioyce, at the comming home againe of his prodigall sonne. Let the good shepherd
heard

heard reioyce at the recouery of his lost sheepe. Let the pittifull woman reioyce at the finding of her lost goat. O how happy and ioyfull shall that day be, when thou shalt cast thy armes about my necke, and giue me the sweet kisses of peace! Howbeit, to obtaine this gracious benefit, I know now what I will doe, I will take Armes against my selfe, and I will be more cruell and rigorous against my selfe, then any other: I will afflict and punish my selfe all manner of waies, with labours and paines, and I will despise my selfe, as a most stinking and filthy dung-hill: yea, I will reioyce whensoever I shall be despised and dishonoured, howsoever the same shall happen vnto me. I will be glad also, when my shame shall be discovered and published abroad.

And because I alone am not sufficient to abhorre and despise my selfe, I will ioyne all creatures in the whole world vnto me, and will desire to be punished and despised

pised by euery one of them, for so much as I haue despised the Creator of them all. This shall be vnto me a treasure, which I will very earnestly desire, namely, to heape paines and despights against my selfe, and to loue them with hearty affection, that shall helpe me herein. All the consolations and honours of this life, shall be a torment vnto me, and I will account them all to be my most deceitfull and flattering enemies. I belecue assuredly, that in case I shall doe thus, I shall prouoke all things (notwithstanding I haue offended them) to take pittie and compassion vpon me: and that these creatures which before cried out against me, will now after their manner, pray and intreat in my behalfe. Wherefore, I am contented, that all dishonours, reproches and punishments, doe runne vpon me on euery side, so that by them I may be brought to my most sweet and mercifull Lord. And as for all honour, pleasure, and delight, they shall

shall be banished away quite from me, insomuch as the very names of them, shall no more be heard in my house. In all things I will seeke nothing else, but only the honor of my Lord God, and the contempt and confusion of my selfe.

Hetherto are the words of that auncient and godly Father, which will vndoubtedly be a very great helpe vnto him, that shall deuoutly meditate vpon them, to procure and ingender in him, these foure notable affections: To wit, first, Sorrow for sinne: Secondly, the feare of God: Thirdly, a holy hatred of himselfe: And fourthly, a desire to be contemned and despised, for Gods sake.

Of the first affection proceedeth repentance, which washeth away all our sinnes past.

In the second is contained the feare of God, which excludeth all sinnes that are to come.

By the third, is obtained a hatred of himselfe, against the loue of himselfe.

And

And by the fourth, is obtained true humility, against the desire of the glory of the world.

What effects are caused, by having a holy hatred and contempt of a mans selfe.

Whosoever is desirous to obtaine these foure vertues, must exercise himselfe in these and such like considerations. But especially hereby is obtained, this holy hatred of a mans selfe, whose office is, not onely to eschewe the cherishings and delicacies of the body, and to procure to himselfe paines and labours, but also much more, to despise all manner of dignity, honour, and estimation of the world, and to loue all kind of contempt and dishonour for Gods sake. And this affection appertaineth properly vnto humility, which is a very inward and hearty contempt, of our selues: which contempt, commeth of the true knowledge of our selues, and of the consideration of our owne sinnes.

I speake this, to the intent, that such as be louers of true humility, may vnderstand, that out of this very

very same fountaine, from whence that water is drawne, that may cause in vs an hatred and abhorring of our selues, is that other water drawne also, that sustaineth and watereth the Tree of true humility, out of which Tree all vertues doe spring.

*All vertues doe
spring out
of humili-
tie.*

*Meditation for Tuesday
Morning.*

*Of the miseries of this
life.*

This day thou hast to meditate upon the condition and miseries of this life, that thou maist by them understand, how vaine the glory of this world is, seeing it is built upon so weake a foundation: and how little account a man ought to make of himselfe, being (as he is) subject to so many miseries.

NOW for this purpose thou hast to consider first, of the vilenesse

vilenesse of the originall and birth of man: to wit, the matter whereof he is compounded; the manner of his conception; the griefes and paines of his birth; the frailty and miseries of his body, according as hereafter shall be entreated. Then thou hast to consider the great miseries of the life that he liueth in, and chiefly these seauen.

1. Of the shortnesse of this life.

Psal 90.
10.

First, consider how short this life is, seeing the longest tearme thereof, passeth not threescore and tenne, or fourescore yeeres. For all the rest, (if any mans life be drawn a little longer) is but labour and sorrow. And if thou take out of this the time of our infancie, which is rather a life of beasts then of men, and withall the time that is spent in sleeping, at which time we haue not the vse of our senses and reason: thou shalt find, that our life is a great deale shorter then it seemeth

seemeth vnto vs. Besides all this, if thou compare this life, with the eternitie of the life to come, that endureth for euermore, it shall scarcely seeme so much as a minute. Whereby thou maist perceiue, how farre out of the way those persons are, who to enioy the little blast of so short a life, doe hazard to loose the quiet rest of the blessed life to come, which shall endure euerlastingly.

2. Of the uncertainty of our life.

SEcondly, consider how vncertaine this life is, (which is another misery besides the former) for it is not onely of it selfe very short, but euen that very small continuance of life that it hath, is not assured, but doubtfull. For how many (I pray thee) doe come to the age of those threescore and tenne, or foure-score yeeres which we speake of? In how many persons is the web cut off, euen at the first, when it is scarcely begunne to be wouen?

wouen ? how many doe passe away out of this world, euen in the flower, as they tearme it, of their age, and in the very blossoming of youth ? *Yee know not* (saith our Sauiour) *when our Lord will come, whether in the Morning, or at Noone-day, or at Midnight, or at the time of the Cock-crowing.* That is to say, yee know not whether he will come in the time of infancy, or of child-hood, or of youth, or of age. For the better perceiuing of this point, it shall be a good helpe vnto thee to call to minde, how many of thy friends and acquaintance are dead, and departed out of this world; and especially remember thy kinsfolke, thy companions and familiars; and some of the worshipfull and famous personages of great estimation in this world, whom death hath assaulted and snatched away in diuers ages, and vtterly beguiled and defeated them, of all their fond designements and hopes.

I know a certaine man, that hath

hath made a meimoriall, of all such notable personages as he hath knowne in the world, in all kind of estates which now are dead : and sometimes he readeth their names, or calleth them to minde, and in rehearfall of euery one of them, he doth briefly represent before his eyes, the whole tragedy of their liues, the mockeries and deceits of this world, and with all, the conclusion and end of all worldly things. Whereby he vnderstandeth, what good cause the Apostle had to say, that the *figure of this world passeth away*. In which words, he giueth vs to vnderstand, how little ground and stay the affaires of this life haue : seeing he would not call them very things indeede, but onely figures or shewes of things, which haue no being, but onely an appearance, whereby also they are the more deceitfull.

1. Cor. 7.
13.

3. Of

3. *Of the frailty and brickle nesse
of this life.*

THirdly, consider how fraile and brickle this life is, and thou shalt find, that there is no vessell of glasse so fraile as it is; in-
somuch, as a little distemperature of the aire, or of the sunne, the drinking of a cup of cold water, yea, the very breath of a sicke man, is able to spoile vs of our life: as we see by daily experience of many persons, whom the least occasion of all these that we haue here rehearsed, hath beene able to end their liues, and that euen in the most flourishing time of all their age.

4. *Of the mutability of this life.*

Fourthly, consider how mutable and variable this life is, and how it neuer continueth in one selfe same stay. For which purpose,

pose; thou must consider the great and often alterations and changes of our bodies; which neuer continue in one same state and disposition. Consider likewise, how farre greater the changes and mutations of our mindes are, which doe euer ebbe and flowe like the Sea, and be continually altered and tossed with diuers windes and surges of passions; that doe disquiet and trouble vs euery houre. Finally consider, how great the mutation in the whole man is, who is subiect to all the alterations of fortune, which neuer continueth in one same being; but alwaies turneth her wheele, and rowleth vp and downe, from one place to another. And aboue all this, consider how continuall the moouing of our life is, seeing it neuer resteth day nor night, but goeth alwaies shortning from time to time, and consumeth it selfe, like as a garment doth with vse, and approacheth euery houre neerer and neerer vnto death.

D

Now

Psal. 50. 8.

Now by this reckening, what else is our life, but (as it were) a flower, that buddeth in the morning, and fadeth away at Noone day, and at Euening is cleane dried vp? This very comparison maketh the Prophet in the Psalme, where he sayth. *The morning (of our infancie) passeth away like an herbe, it blossometh in the morning, and suddainely fadeth away, and at euening it decayeth and waxeth hard, and withereth away.*

5. *Of the deceitfulness of this life.*

Fifthly, consider how deceitfull our life is, which peraduenture, is the worst property it hath; for by this meane it deceiueth vs, in that being in very deed filthy, it seemeth vnto vs beautifull, and being but short, euery man thinketh his owne life will be long; and being so miserable (as it is indeede) yet it seemeth so amiable, that to maintaine the same, men will not sticke to runne through all dangers,

gers,trauels,and losses(be they neuer so great.) Yea, they will not spare to doe such things for it, as whereby they are assured to be damned for euer and euer in hell fire,and to loose life euerlasting.

6. How that little time we haue to liue, is also subiect to many miseries,both of body and mind.

Sixtly, consider how besides this that our life is so short, (as hath beene said) yet that little time we haue to liue, is also subiect vnto diuers and sundry miseries, as well of the mind, as of the body: insomuch as all the same being duly considered and layd together, is nothing else but a vale of teares, and a maine Sea of infinite miseries.

Saint *Ierom* declareth of *Zerxes* that most mighty King (who threw downe Mountaines, and dried vp the Seas) that on a time he went vp to the toppe of a high hill, to take a viewe of his huge Armie

which he had gathered together, of infinite numbers of people : and after he had well viewed and considered them , it is said that hee wept , and being demanded the cause of his weeping , he answered and sayd; I weepe because I consider, that within these hundred yeeres, there shall not one of all this huge Army, which I see here present before me , be left aliue. Whereupon Saint *Ierom* saith these words : O that we might (saith he) ascend vp to the toppe of some Tower, that were so high, that we might see from thence all the whole earth vnderneath our feete ! from thence shouldest thou see the ruines and miseries of all the World.

Thou shouldest see Nations destroyed by Nations , and Kingdomes by Kingdomes. Thou shouldest see some hanged , and others murdered: some drowned in the Sea, others taken prisoners. In one place thou shouldest see marriages and mirth , in another , dolefull mourning

mourning and lamentation. In one place thou shouldest see some borne into this world, and carried to the Church to be christened, in another place thou shouldest see some others die, and carried to the Church to be buried. Somethou shouldest see exceeding weakthy, and flowing in great aboundance of lands and riches, and others againe in great pouerty, and begging from doore to doore.

To be short, thou shouldest see not onely the huge Army of *Xerxes*, but also all the men, women, and children of the world, that be now aliue, within these few yeares, to end their liues, and not to be seene any more in this world.

2. Of the externall diseases and calamities that happen to mens bodies, and of the inward afflictions and cares of the mind.

Consider also the diseases and calamities that may happen to mens bodies, and withall, all the afflictions

afflictions and cares of the minde. Consider likewise, the dangers and perrils that be incident, as well to all estates, as also to all the ages of men, and thou shalt see very evidently, the manifold miseries of this life. By the seeing whereof thou shalt perceiue how small a thing all that is, that the world is able to giue thee, and this consideration may cause thee more easily to dispise and contemne the same, and all that thou maist hope to receiue from it.

8. Of Death.

After all these manifold miseries and calamities, there succeedeth the last misery, that is Death, which is, as well to the body as to the soule, of all terrible things the very last and most terrible. For the body shall in a moment be spoiled of all that it hath, and of the soule there shall then be made a resolute determination, what shall become of it for euer & euer

g Th.

*¶ The second Treatise, containing a
consideration of the miseries of
mans life: wherein the former
Meditation is declared
more at large.*

HOW great the miseries are,
that the nature of mankind is
subiect vnto by reason of sinne,
there is no tongue able to expresse.
And therefore Saint *Gregorie* sayd
very well, that onely our two first
Parents, *Adam* and *Eue*, who
knew (by experience) the noble
condition and state wherein Al-
mighty God created Man, vnder-
stood perfectly the miseries of
man. Because, they calling to
mind the felicity and prosperous
estate of that life which they had
once enioyed; saw more clearely,
the miseries of the banishment,
wherein they remained through
sinne.

But the children of these our
two miserable Parents, as they ne-
uer knew what thing prosperitie

and good hap was, but were alwayes fostered and brought vp in miserie: so they knew not what thing misery is; because they neuer knew what prosperity was; yea, many of them are (as it were) persons in a meere frenzie, so farre void of sense, as they would (if it were possible) continue perpetually in this life, and make this place of banishment, their Country: and this prison their dwelling house; because they vnderstand not the miseries.

Wherefore, like as they that are accustomed to dwell in places of vnfaery and stinking ayre, doe feele no paine nor trouble of it, by reason of the custome and vse they haue thereof: euen so these miserable persons vnderstand not the miseries of this life, because they are so inured and accustomed to liue in them.

Now, that thou maist not likewise fall into this foule deceit, nor into other greater inconueniencies that are wont to follow hereof,

consider (I pray thee) with good attention, the multitude of these miseries, and before all other, consider and weigh the miseries that are in the first beginning and birth of a man, and afterwards, the condition and life that he liueth.

*¶ Of the Originall and birth
of Man.*

TO beginne the matter therefore at the very originall, consider first, of what matter mans body is compounded; for by the worthinesse or basenes of the matter, oftentimes the condition of the worke is knowne. The holy Scripture saith, that Almighty God created man of the slyme or dyrt of the earth. Now of all the Elements, earth is most base and inferiour: and among all the parts of the earth, slime is most base and vile. Whereby it may appeare, that Almighty God created man of the most vile and basest thing of the world. In so much, as euen the

Gen. 2. 7.

*Slime dirt
is the com-
mon father
both to
weeds and
to men.*

Kings, Emperors and Popes, be they neuer so high, famous and royall, are euen slime and dyrt of the earth. And this thing vnderstood the Egyptians right well, of whom it is written, that when they celebrated yeerely the Feast of their Natiuitie, they carried in their hands certaine hearbs that grow in myre and flymie ditches; to signifie thereby, the likenesse and affinitie that men haue with weeds and slime dyrt: which is the common father both to weeds and to men. Whereof, if the matter of which we are made, be so base and vile; whereof art thou so proud thou dust and ashes? Whereof art thou so lofty thou stinking weed and dirty slime?

Now, as concerning the manner and workemanship, wherewith the worke of this matter is so wrought, it is not to be committed to writing, neither yet to be considered vpon, but to be passed ouer with silence and closing vp our eyes, that we behold not so filthy a thing

thing as it is. If men knew how to be ashamed of a thing, whereof in reason they ought to be ashamed, surely they would be ashamed of nothing more, then to consider the manner how they were conceived. Concerning which point I will touch one point onely, and that is, that whereas our mercifull Lord and Sauour came into this world, to take vpon him all our miseries for to discharge vs of them: onely this was the thing which he would in no wise take vpon him.

And whereas he disdained not to be buffeted, and spitted vpon, and to be reputed for the basest of all men: onely this, he thought was vnseemely, and not meete for his Maiesty, to wit, if he should haue beene conceived in such manner and order as men are. Now, as touching the substance and food, wherewith mens bodies are nourished, before they be borne into this world, it is not so cleane a thing, as that it ought once to be named. No more ought a number
of

of other vncleane things, that are daily seene at the time of our birth.

Of the birth of Man, and of his first entry into this World.

LET vs now come to the birth of man, and his first entry into the World: Tell me (I pray thee) what thing is more miserable, then to see a woman in her trauell, when she bringeth forth her child? O what sharpe agonies and bitter pangs doth she feele? What painfull tossings and throwes doth she make? What dangerous gripes and quames is she in? What pittifull skrykes and groanes doth she vtter? I omit here to speake of many monstrous, strange and overthwart births. For if I should make rehearfall of them, I should neuer make an end. And yet (all this notwithstanding) when the feeble creature commeth into the world, it commeth (God wot) weeping and crying, poore, naked, weake, and

and miserable, it is vtterly destitute, and in necessity of all things, and vnable to doe any thing.

Other liuing things are borne with shooes vpon their feet, and apparrell vpon their backe, some with wooll, other with scales, others with feathers, others with leather, others with shels; in so much as the very Trees come forth couered with a rinde or barkē, yea, and sometime for sailing, they be double barked: onely Man is borne starke naked, without any other kind of garment in the world but onely a skinne, which is all riuēled, foule and loathsome to behold, wherein he commeth lapped at the time of his birth. With these ornaments creeper he into the world, who after his comming, groweth vnto such fond ambition, and pride, that a whole world is scarcely able to satisfie him.

Moreouer, other liuing things at the very houre of their comming into the world, are able immediately

ately to seeke for such things as they stand in need of, and haue ability to doe the same. Some can goe, others can swim, others can fly: to be short, each of them is able (without any instructor) to seeke for such things as it hath need of: onely man knoweth nothing, neither is able to doe any thing, but must of necessity be carried in other folkes armes. How long time is it before he can learne to goe? and yet he must beginne to crawle vpon all foure, before he can goe vpon two. How long time is it before he can speake so much as one word? And not onely before he can speake, but also before he can tell how to put meate into his owne mouth, vnlesse some others doe helpe him?

*Man weepeth so
soone as hee
is borne in-
to this
world: but
he laugh-
eth not
untill for-
ty daies
after his
birth.*

One thing I must confesse he can doe of himselfe, (that is) he can cry and weepe. This is the first thing he doth, and this is the onely thing he can doe without any teacher. And although he can also laugh of himselfe, yet can he not do

it before he be forty dayes old ; notwithstanding that , he is euer-
more weeping from the first houre
of his comming into the world.
Whereby thou maist vnderstand,
how farre more prompt and ready
our nature is to puling and wee-
ping, then to ioy and mirth.

O meere folly and madnesse of
men, (saith a wise man) who of so
poore, naked and base beginning,
doe perswade themselues, that they
are borne to be proud.

Of the body of Man.

NOW , as concerning the very
body of man (whereof men
esteeme themselues so much , and
take such a vaine conceit) I would
thou shouldest consider with in-
different eyes, what our bodies are
in very deed : how gay and beau-
tifull soeuer they appeare to our
outward sight. Tell me (I pray
thee) what other thing is the body
of a man , but only a corrupt and
tainted vessell, which incontinently
sowreth

sowreth and corrupteth whatsoever liquor is powred into it ? What other thing is a mans body, but only a filthy dunghill, couered ouer with snow, which outwardly appeareth white, and within is full of filth and vncleannesse ? What muckhill is so filthy ? What sinke auoydeth such foule and filthy geare out of all his Channels, as a mans body doth by seuerall meanes and wayes ? The trees, the hearbs, yea, and certaine liuing beasts also, doe yeeld out of them very sweet and pleasant fauours ; but man yeeldeth and auoydeth from him, such lothsome and foule stinking stuffe, as he seemeth truly none other thing, but only a fountaine of all fluttnesse and filthinesse.

It is written of a great wise Philosopher called *Plotinus*, that he was ashamed of the condition and basenesse of his body, insomuch, as he was very vnwilling to heare any talke of his lynage and pedigree : neither could he euer be induced with any perswasions, to
giue

giue his consent, that any should
portrait him out in picture, saying,
that it was sufficient, that he him-
selfe carried with him all the daies
of his life, a thing so filthy, and so
vnworthy the noblenesse of his
soule, although he were not bound
to leaue behind him a perpetuall
remembrance of his owne disho-
nour.

It is written also of *Isidorus*, that
vpon a time whilst he was at meat,
he was not able to refraine from
weeping, and being demanded
why he wept? he answered: I
weepe, because I am ashamed to
be here feeding vpon the corrupti-
ble meate of beasts, whereas I was
created to be in the company of
Angels, and to feed vpon heauenly
foode with them.

Isidorus.

Of

Of the miseries and conditions of this life, and first of the shortnesse of the same.

SECT. I.

AFter this, consider the great and manifold miseries of mans life, and especially these seauen, to wit, how short this life is; how vncertaine, how fraile, how inconstant, how deceitfull, and finally, how miserable it is: This done, thinke vpon the end hereof, which is death.

Consider then first of the shortnesse of our life, which thing the holy man *Iob* considered when he said: *O Lord, the daies of man are very short, and thou knowest the number of the moneths that he hath to liue.*

We see at this day what a great matter it is for one to liue threescore and tenne, or fourescore yeeres, and this is commonly the ordinary rate of mans life; in-
much

*Of the
shortnes of
our life.
Iob 14. 5.*

much as when they liue so long they account themselues not to be euill dealt withall, as the Prophet signifieth, when he saith: *The daies of man are at the uttermost but threescore and tenne yeeres, and if the strongest doe reach to fourescore, all that followeth is but labour and grieve.*

*Psal. 90.
10.*

*The time of
infancy.*

Now, if thou wilt deuide this account in parts, and not reckon it thus in a grosse summe, it seemeth vnto me, that thou canst not well reckon the time of our infancy for any part of our life, and much lesse the time that is consumed in sleepe, because the life of infancy, when we are not as yet come to the vse of reason (which onely sheweth vs to be men) cannot well be called the life of men, but rather the life of beasts: euen as it were the life of a yong goat, that goeth here and there skipping and leaping; especially, because we see that in all that age, there is nothing either learned or done, that may well be seeme the dignity of a man.

Now,

*The time
consumed
in sleepe.*

Now, as touching the time that is spent in sleepe, I see not how it may be called the time of life, seeing the principall part of our life is, to haue the vse of our senses and reason, which as then both the one and the other are suspended in vs, and (as it were) dead. And therefore a certaine Philosopher said, that in the halfe of a mans life, there is no difference betweene the happy man and vnhappy, for so much as during the time of sleepe, all men are equall, because they be then (as it were) dead. It is cleare, that if a King should be detained as a prisoner for the space of one or two yeeres, we cannot say and say truly, that he raigned during that time, seeing he inioyed not that Kingdome, nor gouerned the same like a King. How then can it be said, that a man liueth whiles he sleepeth, seeing (during that time) the signiory and vse of his reason, yea, and of his senses also, by which he liueth, stand as it were in suspension?

For

For this cause, a certaine Poet termed sleepe, the cousin germane of death. And another called it the brother of death, for the likenes and resemblance which he perceiued to be betweene the one and the other.

Now then, if so great a part of our life be spent in sleepe, what a great part is that wherein it cannot be said that we doe liue in all? And if it be the common custome of men to sleepe the third part of the day and night, which is eight whole houres, (although there be a great sort that doe not content themselves therewith) it followeth by this account, that the third part of our life is consumed in sleepe: and so consequently, that during that time, we doe not liue. So that hereby thou maiest perceiue, what a great part of our short life is spent in sleepe every day. This account therefore being thus made, (which vndoubtedly is a very true account) how much is that remaineth of a mans very life indeed, euen

*The third
part of our
life is con-
sumed in
sleepe.*

euē of such I meane as liue longest?

Certainly that Philosopher had very great reason to doe as he did, who being demaunded what he thought of the life of man? turned himselfe about before them that made the demaund, and suddainly departed out of their sight: giuing them thereby to vnderstand, that our life is no more but onely a turne about, and of short continuance.

Our life is no more but (as it were) the shooting of a starre, that passeth at a tryce, and flasheth quickly away, and within a little while after, euē that very signe that was left behind, vanished out of sight also. For within very few daies after a man is departed out of this life, the very remembrance of him dyeth with his life, be the personage neuer so great or honourable. To conlude, this life seemed so short to many of the auncient wisemen, that one of them learned it a dreame, and another

(not

(not contented therewith) called it the dreame of a shadowe : seeming to him , that it was ouermuch to call it the dreame of a true thing indeede, being (as he thought it) none other then a dreame of a vaine and friuolous thing.

Againe, if we compare the small remnant of this life that we here liue, with the life to come, how much lesse will it yet appeare? Ecclesiasticus sayth very well, *If the number of a mans dayes be an hundred yeeres, it is very much.* Now what is all this, (being compared with the life euerlasting) but as it were a drop of water compared with all the whole Sea? And the reason hereof is euident, for if a starre (which is farre greater then all the whole earth) being compared with the rest of heauen, seemeth so small a thing : how small shall this present life (which is so short) seeme to be, being compared with the life to come, which shall neuer haue end? And if (as the Astronomers affirme) all the whole earth in
compa-

*To compare
this small
remnant of
our life
with the
life euer-
lasting that
is to come.
Eccl. 18.8*

comparison of heaven, be but (as it were) a little pinns point, because the inestimable greatnesse of the heavens, causeth it to seeme so small a thing, what shall this little puffe of our short life seeme to be, if it be compared with the life euerlasting, which is infinite, vndoubtedly it will seeme nothing at all? For if a thousand yeeres in the sight of Almighty God, be no more but as it were yesterday, which is now past and gone, what shall the life of one hundred yeeres seeme to be, but onely a very nothing.

And thus it seemed to the damned persons, when they make comparison betwene this life, which they haue left behind them, with the eternitie of the torments which they shall suffer for euermore. As they themselues doe confesse in the booke of Wisedome, in these words: *What hath our pride auailed vs, and the pompe of our riches? All these things are past away as it were a shadow that flyeth, and as one that*

that rideth swiftly in post , or as the Ship that passeth by the waters , and leaueth no signe where it hath gone : or as an Arrow shot at a certaine marke, which so soone as the arre hath once opened and made him his way, forthwith it closeth it vp againe, and it is not knowne which way it went. Euen so it fareth with vs, for at that very instant when we were borne, we beganne to decay, and haue left no memory or signe of vertue behind vs.

Consider then how short all the time of this transitory life shall seeme then to all those miserable damned wretches: seeing they doe plainly confesse , that they liued not at all, but that so soone as they were borne , foorthwith they beganne to fade and vanish away. Now if this be so, what greater folly or madnesse can be imagined, then that a man, for the inioying of this short dreame of so vaine pleasures and delights , should goe to suffer euerlasting damnation and torments in hell fire for euer and euer? Furthermore, if the time and

E

space

*It is a
meere folly
to make so
great pro-
uision for
this short
life, and
not to pro-
vide for
the euer-
lasting life
to come.*

space of this life be so short, and the life to come so long, to wit, euerlasting: what meere folly is it to take so great labour and paines, to prouide so many things for this life being so short, and not to make any prouision at all for the life to come, which is so long, that it shall neuer haue an end? What a fond part were it for a man that minded to liue in Spaine, to spend and consume all that he hath, in buying roots, and building houses in the Indies, and to make no prouision for the Country whereunto he goeth to dwell and make his abode? Now how much more foolish and mad are they, that spend all their goods and substance, in making prouision for this present life, where they shall liue so short a time, and make no prouision at all for the euerlasting life to come, where they must dwell and make their abode for euermore? Especially considering, that they haue so good meanes for their prouision there, by transporting all their goods

goods thither by the hands of the poore, as the Wiseman witnesseth, saying. *Throw thy bread upon the running waters, for a long time after shalt thou finde it againe.*

Eccles.
II.I.

Of the uncertaintie of our life.

SECT. II.

NOW, although our life endure but a short space, yet if this short space were so certaine, that we might be assured thereof (as King Ezechias was, vnto whom Almighty God granted fifteene yceres of life) our miserie were the more tollerable: but truely it is not so. For as our life is very short, euen so that very time we haue to liue, (how short or long so euer it be) is also vncertaine and doubtfull: For as the Wiseman saith; *Man knoweth not the day of his end, but like as fishes, when they thinke themselves in most safety, are taken with the hooke, and as birds are caught in a snare, when they thinke nothing*

Esay 38.5

Eccles. 9.
12.

lesse: euen so death assaulteth men in an euill season, when they thinke least of it.

*A notable
sentence.*

Truly that is a very wise and approved sentence which is commonly sayd: *That there is nothing more certaine then death, nor nothing more uncertaine then the houre of death.*

And therefore a certaine Philosopher compared the liues of men, to the bells or bubbles that are made in water pits when it raineth; of the which some doe vanish away suddenly, euen at their very rising, others doe indure a little longer, and out of hand are decayed: others doe continue somewhat more, and others lesse. So that although they doe all indure, but only some little time, yet in that little there is a great variety.

Wherefore, if the end of our life be so vncertaine, if it be so vncertaine also when the dreadfull houre of our account shall come, why doe we liue with such loosenesse and negligence? Why doe we not consider those words of our Saviour,

our,

our, where he saith vnto vs: *Watch, because yee know not when the Sonne of Man will come?*

O that men would weigh the force of this reason! Because yee know not the houre, saith our Sauiour, watch yee, and be alwayes in readinesse. As if he had sayd in expresse words: Because yee know not the houre, watch euery houre; because yee know not the Moneth, watch euery Moneth; and because yee know not the yeere, be still in a readinesse euery yeere. For although you know not certainly what yeere he will call you, yet most certaine it is, that a yeere shall come, in which vndoubtedly he will call you.

But that the force of this reason may the better be perceiued, let vs put an example. Tell me, if there were set before thee vpon a table thirty or forty seuerall dishes of meate, and thou hadst a certaine warning giuen thee by some of thy friends, that in one of them there were poison, durst thou giue the

aduenture to eate of any one of them, although thou were very much an hungred? Vndoubtedly thou wouldest not doe it, for the very feare thou wouldest haue, least thou mightest (peraduenture) light vpon the dish that were poysoned, would make thee to abstaine from all the rest.

Now, let vs examine how many yeeres (at the vttermost) thou maist hope yet to liue? Thou wilt say peraduenture (after thou hast well considered the matter) that thou maiest liue thirty or forty yeeres. Well then, if it be certaine, that in one of these yeeres thou art assured to die, and thou knowest not in which of them, why art thou not then afraide in euery one of them, seeing thou art well assured that in one of them thy life shall be taken from thee? Thou wouldest not be so hardy, as to put thy hand into any one of those forty dishes, although thou wert in a very sore hunger, because thou knowest, that in one of them there is death present.

sent. And wilt thou not also be a-
fraide of euery one of those forty
yeeres, seeing thou art so well assu-
red that thou shalt die in one of
these yeeres? what answere canst
thou make to this reason?

But harken yet to another rea-
son which is of no lesse efficacy
then the former. Tell me, why
doe men keepe a continuall watch
in the Castle that standeth in the
frontires vpon the enemies? Is it
for any other cause, but onely for
that they know not when the ene-
mies will come to assault it? Assu-
redly for none other. So that be-
cause they know not certainly at
what time the enemies will come,
therefore doe they continually
watch it at all times. For if they
knew certainly the time of their
comming, they might be carelesse
in the meane while, and reserue the
diligence of their watch, vntill that
very time. Now I require thee
hartily for the loue of God, to be
an indifferent Iudge, touching
that which I shall say vnto thee.

Let vs consider well this point, if thou watch thy Castle euey night, because thou art vncertaine when thine enimie will come, whether to day or to morrow, this yeere or the next, why dost thou not then keepe a continuall watch ouer thy soule, seeing thou knowest not what houre death shall come to giue the assault vpon thee? The very same vncertainie that is in the Castle, is in thy soule also: yea, this vncertainty is farre more, and the matter is (without all comparison) of greater importance.

Now what iudgement haue they, that are alway so vigilant in watching their Castle, and so carelesse alwaies about their foules? so carelesse (I say) as to sleepe alwayes, without euer thinking vpon them. What thing can be more against reason? Consider that thy soule is of greater value, then all the Castles and Kingdomes in the world. Yea, if thou consider the price wherewith it was bought, thou maist well iudge, that
it

it is of more value then all the Angels in heauen. Consider also that thou hast greater enemies, that doe indeuour continually both day and night to assault it. Consider, that thou canst by no meanes vnderstand the day or the houre of thine assault. Consider, that the whole substance of the saluation or damnation of thy soule, consisteth in this point, whether thou be taken prouided, or vnprouided at that dreadfull houre. For as much (as according to the parable of the Gospell) the Virgines which were found ready and prepared, entred into the marriage with the Bridegoome, and such as were found vnprouided, tarried without. To conclude therefore, what cause is there why thou shouldst not alwaies watch, as well ouer thy soule as ouer thy Castle, seeing the vncertainty is greater, the danger greater, the cause greater, and all the rest (without any comparison) farre greater and of more importance?

Mat. 25.
10. 11. 12.

g Of the frailty of our life.

SECT. III.

Howbeit our life is not onely vncertaine, but also very fraile and brittle; For I pray thee what glasse is so brittle, and so subiect to knockes and breaking as the life of man?

Sometimes the very aire and heate of the Sunne (if it be vehement) is able to spoile vs of our life. But what speake I of the Sunne? seeing the very eyes, yea, the onely looking of some person, is able (sometimes) to bereaue a creature of his life. It shall not neede to draw any sword, or to vse any kind of Armour or munition for the matter, seeing the only looke of some one man, is able to bereaue another of his life.

Consider now what a sure Castle this is, wherein the treasure of our life is kept, seeing the onely beholding it a farre off, is able to batter

ter it cleane downe to the ground. But this were no so much to be wondered at in the age of infancy, when the building is as yet but new and Greene: but the greater wonder is, that after the worke is settled, and hath continued many yeeres together, there happeneth some accident of no greater importance then these before named, that is able vtterly to ouerthrow it. If thou inquire and aske whereof dyed this man, or whereof died that man? They will answere thee, that he died by drinking a cup of colde drinke in a sweat, or by surfetting at a supper, or of some other great pleasure or griefe: and sometimes they can giue no cause at all, but that he went to his bed safe and sound, and the next day in the morning was found starke dead at his wiues side.

Is there any glasse or earthen vessel in the world, more brittle or subiect to breaking then this? And certainly it is not to be wondered at that man is so brittle, considering
that

that he is also made of earth : but it is rather to be wondered at, that being of such stuffe and making, as he is, he is able to endure so long a time as he doth.

Why is a clocke so oftentimes disordered, and out of frame? the reason is, because it hath so many wheelles and points, and is so full of artificiall work, that although it be made of yron, yet euery little thing is able to distemper it. Now, how much more tender is the artificiall composition of our bodies, and how much more fraile is the matter of our flesh, then is the yron whereof a clocke is made? Wherefore, if the artificiall composition of our bodies be more tender, and the matter more fraile, why should we wonder, if some one point among so many wheelles haue some impediment, by reason of which defect, it stoppeth and endeth the course of our life? Truly we haue rather good cause to maruell, not why men doe so quickly end their liues, but how they indure so long, the

the workmanship of their bodies being so tender, and the matter and stuffe whereof they be compounded, so fraile and weake. This is that miserable frailty, which the Prophet *Esay* signifieth in these words; Almighty God sayd vnto his Prophet, *Cry: The Prophet answered, What shall I say? God said vnto him, All flesh is grasse, and all the glory thereof like the flower of the field. The grasse withereth, the flower fadeth away, but the word of God continueth for ever.*

*Esay 40.
6.7.8.*

Vpon which words *S. Ambrose* saith thus; Truly it is euen so: for the glory of man flourisheth in the flesh like vnto grasse, which although it seeme to be great, it is in very deed but little, like an hearbe: it buddeth like a flower, and fadeth like grasse. So that it hath no more but a certaine flourishing in appearance, and no firmenesse nor stability in the fruit. For what firmenesse can there be in the matter of flesh? or what good things (of any long continuance) are to be found

S. Ambrose.

found in so weake a subiect? To day thou maist see a young strippling in the most flourishing time of his age, with great strength, lusty, and setting vp and downe in the street in great brauerie, with a iolly lofty countenance: and if it so fall out that this very next night he be taken with some disease, thou shalt see him the next day with a face so farre altered and changed, that whereas before he seemed very amiable and beautifull, he will now seeme euill fauoured, miserable and loathsome to behold.

Now, what shall I say of the other accidents and alterations of our bodies? Some are sore broken with troubles and aduersities; others are weakened with pouerty; others are tormented for want of good digestion; others are distempered with drinking of wines; others waxe feeble with age; others become tender and oter delicate by much cherishing themselves; and others do mar their complexion with vsing ryotous behauiour.

Now

Now then according to this reckoning, is it not true (trowe yee) that our flesh withereth like grasse, and that the flower thereof fadeth and vanisheth away?

Thou shalt see some other, who being descended of a very honorable parentage, of noble blood, and of a very ancient house and family, well friended, and hauing good store of kindred both by father and mother, and keeping a great house, and attended vpon with a great traine of his Tenants and seruants, and ruling the whole country where he liueth, and who there but he? Yet neuerthelesse, if a contrary wind of fortune blowe but a little against him, then is he forthwith vtterly forsaken of his friends, euil intreated of his equals, and litle regarded of all the world, in so much, as then very few or none will put off a Cap vnto him, but rather contemne him.

Thou shalt see another, that hath now abundance of lands and riches, & is generally reported in all mens

*what great
alteration
and inconstancie in
this world.*

mens mouths to be a very courteous, liberall, and bountifull man, and of great renowne and estimation, exalted to honourable dignities and promotions, and preferred so high in the Common-wealth, that he is a great Ruler and mighty Gouvernour, and hath the commendation of all persons to be a very wise, happy and fortunate man. Thou shalt see (I say) the times so to alter and change, that euen this man, who is now so highly exalted to so great dignities and offices, and magnified in the mouths of all men: shall be vtterly disgraced, and thrust into that very prison, where he himselfe had heretofore imprisoned many others; and shall there end his life in very great infamy, misery and wretchednesse.

Vnto how many also doth it happen to be waited vpon, and brought home to their houses this day, with a great number of golden chaines, foot-clothes and seruing men, and with all the gay pompe in the world, and the very

next

next night following, either by meanes of treason of some one of his owne household or familiar acquaintance, or by other misfortune, to haue all his glorious pompe obscured? Yea, it may so fall out, that euen a little stich comming in his side, may marre the fashion of all his gay ruffling shew, wherein he tooke so great delight.

O how deceitfull are the hopes of men saith *Tully*! how fraile is fortune? how vaine are all our contentions and strifes, which many times doe breake and fall in the middle way, and are ouerwhelmed and drowned in sailing before they can come to the sight of *Heauen*?

Now what a fond madnesse is this, in the children of *Adam*, vpon so weake foundations to build such high Castles and Towers? They consider not that they build vpon sand, and that (euen when the weather is most faire) a wind will come and blow downe all that standeth
not

not vpon a sound and strong foundation. O what fond accounts doe men make oftentimes, because they will not turne their eyes, and looke into their consciences, and take first an account of themselues?

And if this be thought so great a blindnesse, how much greater is the blindnesse of those wicked persons, that are so bold as to continue many yeares in sinne: knowing that there is no greater distance betweene them and hell gates, but onely this brittle and short life?

Let vs imagine now, that there were a man hanging by a small twined thread, and that there were directly vnder him a very great deepe well, and he hanging in such wise ouer it, that when the thred happened to breake, he should forthwith fall into it; in what euill case (trow yee) would this man thinke himselfe to be? O how fearfull and how sore troubled would he be? How willingly would he offer all the substance that he hath, to be deliuered of that danger?

Now

Now thou miserable wretch, that darest continue so many daies and yeeres in sinne, contrary to the lawes of Almighty God, why dost thou not consider that thou han-geest in the like danger? Dost thou not plainely see before thy face, that whensoever the thred of this fraile and short life breaketh in sunder, thou art assured (continuing still in this thy wicked and sinfull life) to fall into the deepe bottomlesse pit of hell fire?

How canst thou then sleepe? How canst thou play? How canst thou laugh, or be in any quiet? How is it that thou art so stone-blind, as not to see such a terrible perrill and daunger, as hell and euerlasting damnation, to be ready euery houre to fall vppon thee?



Of

*Of the mutabilitie of this
life.*

SECT. IIII.

OUr life hath yet another defect, which is, to be mutable, and neuer to continue in one state, according as the holy man *Iob* affirmeth, in a pittifull discourse which he maketh of the miseries of mans life, in these words, *A man borne of a woman, liuing but a small time, is replenished with many miseries, he commeth forth like a flower, and withereth away out of hand: his dayes passe away like a shadow, and he neuer continueth in one state.*

*Iob 14.
1.2.*

But now to passe ouer all other miseries, what thing is there in the world more fickle and mutable then man?

They say, that the Cameliion changeth himselfe in one houre into many and diuers colours: and the Sea called Euripus, is (by reason of his often changes) accounted
very

very infamous. The Moone hath likewise for euery day a peculiar forme and shape. But what is all this in comparison of the alterations of man? What Propheus was euer changed into so many formes as man changeth euery houre? Sometimes he is sicke, sometimes whole: sometimes contented, sometimes discōtented, sometimes sorowfull, sometimes merry, sometimes in good hope, sometimes in dispaire, sometimes suspicious, sometimes secure, sometimes pleased, sometimes angry; sometimes he will, and sometimes hee will not: yea, many times hee knoweth not him selfe what he would haue.

To be short, he altereth and changeth himselfe so often as there be accidents happening vnto him euery houre: for all such accidents do tōsse and turmoile him, each one in his seuerall kind.

That which is past, is yrksome vnto him: that which is present, troubleth and molesteth him: and that which is to come, vexeth and disquie-

disquieteth him. If he haue neither lands nor goods, he liueth in trauell; if he haue them, he liueth in pride; and if he loose them, he liueth in griefe and sorrow.

Now, what Moone or Sea is subiect to so many changes and alterations, as the life of man? The Sea changeth not, but when the winds turne contrary vnto it: but in mans life, whether it be windy or calme weather, there be euermore diuers alterations and stormes.

Now, what shall I say of the continuall moouing and waiting of our life? What minute of an houre passeth, but that we goe one step forward towards our death? What other thing (trowest thou) is the moouing of the heauens, but (as it were) a very swift wheele, which is continually spinning and winding vp our life? For like as a rowle of Wooll is spunne vpon a wheele, of the which (at euery turning about) some part is wound vp; at the first turne a little, at the second
turne

turne a little more, and so forth at
euery turne vntill all be ended: so
doth the wheele of the heauens
continually spin and wind vp our
life; in that at euery turning that it
maketh, a peece of our life is spun
and wound vp. And therefore
holy *Iob* saith, that *his dayes were*
more swift then one that rideth in
post. For he that rideth in post,
(though his message require neuer
so much hast) yet sometime neces-
sity causeth him to stay: but our
life neuer staith, neither will it
giue vs so much liberty as the
space of one houre of rest.

Iob 9.25.

Whereunto *S. Ierome* agreeth
very well, saying: Whatsoeuer I
goe about, whatsoeuer I write,
whatsoeuer I reade ouer againe
and correct, each thing taketh a
way from me some part of my
life. And looke how many points
and minims the Notarie writeth, so
many are the losses and decreasings
of my life. Inasmuch, that like as
they that saile in a ship, whether
they stand or sit, are alwaies going
and

S. Ierome.

and sailing, and doe euer approach neerer and neerer to the end of their Nauigation: euen so in this life, all the time that we liue, we walke and saile still forwards, approaching neerer and neerer to the common Hauen and end of our nauigation, which is death.

Our life, is a continuall walking towards death, and the houre of our death is the dreadfull houre of our iudgement.

Now then, if our life be nothing else but a continuall walking towards death; if the houre of our death be also the dreadfull houre of our iudgement, what other thing is our whole life, but onely a continuall walking towards the tribunall seat of Almighty God, and an approaching euery houre neerer and neerer vnto his iudgement? Now what greater madnesse may there be, then for vs, going actually to be iudged, to offend him (as we be going in the way thitherward) that must giue sentence vpon vs: and so by our offences prouoke his anger more and more against vs?

Open thine eyes therefore (O thou miserable man) and consider the

the way that thou takest : thinke well with thy selfe whither thou art going, and be ashamed, or (at the least) take compassion of thy selfe : and consider how euill this that thou doest, agreeth with that which thou goest to doe.

*Of the deceitfulnesse of
our life.*

SECT. V.

I Could well beare will all these miseries of our life, if it had not yet another misery (in my iudgement) farre worse and greater then all these : which is, that it is deceitfull, and seemeth in appearance, otherwise then it is in very deed. For as it is true that is commonly said, that *fained holinesse is a double iniquitie* : euen so is it also most certainly true, that *deceitfull felicitie is a double miserie*. For if this life should shew it selfe plainly (as it is indeed) and make no lye at all vnto vs, vndoubtedly we would

F

neither

neither lose our selues for it , nor yet trust vnto it, but would alwaies liue ready prepared against it. But verily it is so full of hypocrisie and deceit , that whereas it is indeed filthy, it is neuerthelesse sold vnto vs for beautifull : and being short, it seemeth vnto vs very long ; and whereas it changeth it selfe euery houre, it beareth a countenance, as though it continued alwayes firme and stable in one state.

S. Ierome.

Dost thou perceiue (saith S. Ierome) when thou wast made an infant? Canst thou tell when thou wast made a stripling? Or when thou camest to mans estate? Or when thou beganest to wax an old man? Good Lord! what a wonder is this, that euery day we die, and euery day we alter and change, and yet (for all this) we perswade our selues very fondly that we shall liue here for euermore.

Vpon this affiance were those proud and sumptuous buildings of the *Megarenses* built, of whom a certaine

certaine Philosopher saith , that they builded as though they should liue for euer;and they liued as though they should die the next day. Whereof I pray you , cometh so great forgetfulnesse of Almighty God? So great couetousnesse? So great vanitie? So great carefulnesse in purchasing and heaping together of lands and riches , and so great negligence in preparing our selues to die? but that we beleue and perswade our selues , that our life shall be very long, and indure a great time.

This false imagination, maketh vs to beleue , that we haue time inough for all things: for the world, for pleasures, for vanities, for vices, and for many other vaine and curious exercises : and that yet, (after all this) we shall haue time inough also (before we die) to provide our account ready , and to make our attonement with Almighty God. Insomuch, that like as we make our account of a peece of cloth when it lieth vpon a Table

The cause why many be so careful to provide for this world, and so careless and negligent to prepare themselves to die.

before vs, appointing one peece for one purpose; and another peece for another: euen so doe we make an account of our liues, as though we our selues had the signory and gouernement of times, and might dispose both of them and of our life at our owne liberty and pleasure.

This fond deceit, groweth of a secret perswasion and affiance, that euery man hath within himselfe, grounded not vpon any reason or true foundation, but onely vpon selfe-loue: the which as it hateth and abhorreth death exceedingly, so will it in no case haue any remembrance of it, nor be perswaded that it will come so soone to his house as to other mens. And all this is for the auoiding of the great paine and griefe, which he would conceiue if he beleeued it in very deed.

And hereof it commeth, that he is easily induced to beleeuie that other folke shall die, within a short space: for as he is not greatly in
We can easily be perswaded that others will die loue.

loue with them , so is not the knowledge of that truth so sowre and vnliking vnto him, but that he can easily beleene it. But as touching himselfe, he maketh another manner of account, for as he loueth himselfe exceedingly, so is he very loth to beleene a thing , that may be occasion of so great paine and grieffe vnto him as the same would be.

But we see daily that such persons are oftentimes foully deceiued , and that their dreames turne cleane contrary to their fond imaginations, for as touching others, of whose liues they had small hope, that they should haue any long continuance , they liue a longer time then they euer imagined they could haue done : and they themselves that thought to liue and remaine here a long while , doe lead the daunce and depart out of this world before them. So that it fareth with them , as with young Seamen that beginne to faile in the Sea, who when they come forth of

within a short time. but we will not beleene, but that we our selues shall liue very long.

the Hauē mouth, it seemeth vnto them, that the land and houses doe depart away from them (which is nothing so) but contrariwise, it is they themselues that moue and depart away, and the Land remaineth still in his old place.

*¶ Of the miseries of
mans life.*

SECT. VI.

ALthough our life be subiect to all these miseries before rehearsed, yet if that little time of life were wholly life indeede, it were somewhat: but the greatest misery of all is, that the life which a man hath to liue, (whether it be short or long) is altogether subiect to such a number of miseries and calamities, both of body & mind) as it may more truly be tearmed death then life.

Wherefore, according as the Poet said very well: *Not to liue, but to passe the life well is life.* So that

that although this life be very sparing and short in all other things, yet in troubles and miseries it is very plentiful and long. Vndoubtedly our life is but short, respecting the life it selfe: and if we respect the time of inioying it, it is yet much shorter, but if we consider how insufficient it is towards the obtaining of wisdom, it is little or nothing at all. Howbeit, although it be indeede very short for all good things, yet in one thing I find it long, that is, in bearing of paine and misery.

O dangerous straite, in which the lesse time thou hast to passe, the more perill and danger thou hast in the passage. Certainly, if we had eyes to consider our selues, and to see our owne case, we should alwaies goe weeping and lamenting our owne state, as men condemned by the iust iudgement of Almighty God, to suffer so great miseries. But that our misery might be yet more increased on euery side, this miserie is added to

all the rest, that being in miserable case we liue like men in a frensie, and doe neither feele nor vnderstand our owne miserie and wretchednesse.

Those two Philosophers, *Heraclitus*, and *Democritus*, (although they were Infidels) perceiued the same better then we doe; of whom it is reported, that the one passed his life alwaies weeping, and the other alwaies laughing, forasmuch as they saw cleerely, that all our life was nothing else but meere vanity and miserie.

If thou doubt of this, tell me (I pray thee) what meane all these carkes and cares wherein men doe liue? what a number of infinite sorrowes, griefes, anguishes, feares, passions, suspitions, malices (with other the like tribulations and afflictions) is the soule of man subiect vnto? Vnto all which passions man is so prone, that many times he is in a passion without any cause, and feareth where there is no cause at all to feare: and when
there

there is no other man to vexe and torment him outwardly, he then vexeth and tormenteth himselfe inwardly, as holy *Iob* confessed in these words, when he said; *Why hast thou (O Lord) set me against thee? I am become yrkesome and burdensome euen unto mine owne selfe.*

Iob 7. 20.

¶ Of the externall diseases and calamities that happen to mens bodies, and of the inward afflictions and cares of the minde.

SECT. VII.

NOW as touching the externall miseries of the body, who is able to number them? How great labour and paine must we take to gaine a peece of bread, whereby to sustaine our liues? The very birds and bruit beasts are fed without any occupation, labour, or paine; but man is constrained to sweat day and night, and to turmoile

Psal. 89.
10.

both by sea & land to get his living.

This is that miserie which the Prophet lamented, when he sayd : *The dayes of our life consume away like the Spiders web.* For like as the Spider laboureth day and night in spinning of her web, wasting euen her owne bowels, and consuming her selfe to bring it to an end, (and all this long and costly trauell is ordained to none other purpose, but onely to make a fine and tender Net to catch flies withall :) euen so the seely miserable man, doth nothing else but labour and toile night and day, both with body and minde, and all this his trauell serueth to none other end, but only to catch flies, I meane, to procure vaine and trifling things, and of very small value.

And sometimes it falleth so out, that after much traueilling vp and downe, and great labour & paines taken therein, when the web is fully finished and brought to an end: there commeth suddenly a blustering blast of wind, that carrieth away

way the web and the owner with-
all, and so both the worke and the
workman perish wholly together
at one instant.

And yet were it so, that with all
these painefull trauels and labours,
our life were safe and secure, then
our misery should not be so great
as it is: but though our life be se-
cure from famine and hunger, yet
it is not free from the plague and
pestilence, and from infinit other
dangers and diseases, that doe dai-
ly and houely assault vs. Who is
able to number, how many kinds
and diuersities of diseases, nature
hath ordained for mans body?

The bookes of the Phisitians,
are full fraught with the declarati-
on of diuers diseases, and remedies
for the same; and yet we see that
their Science increaseth euery day,
with the comming of new and
strange diseases; insomuch, as the
number of the diseases whereof we
haue presently experience, were
vtterly vnknowne vnto the ancient
Phisitians that were in times past.

And

*Our short
life is not
safe and
secure, but
subiect to
infinit
dangers
and disea-
ses.*

And yet among all these remedies, scarcely shall yee finde one that is pleasant or delectable: yea, and there be many of them that are more yrksome and painefull then the very sicknesse or diseases themselves; inso much as one great torment cannot be remedied without another greater then it.

And if there be any complexions so happy, as that they haue not beene assaulted with these kind of miseries: yet are they not secure and exempt from other calamities and mischances, wherewithall we see those men to be daily molested, that haue not beene much vexed with sicknesse and diseases. How many thousands of men (trow yee) are drowned euery day in the Sea? How many are deuoured in wars? How many are endangered by earth-quakes? How many with ouer-flowings of Riuer and great waters? How many with falling downe of houses? How many with the stinging and striking of venomous beasts? How many wofull
Women

Women in trauell of their children, doe purchase (full deereley) their childrens liues with their owne painfull deaths?

Now, although it be so, that the brut beasts doe fight against vs, and although (in a manner) all things that were made to serue vs, be no lesse noisome then seruiceable vnto vs, yea rather it seemeth, that they all haue (as it were) conspired against vs: yet for all this (I say) there might be some remedy found, if men would accord and agree together among themselves, and were as conformable in peace, as they are in nature. But (alas) it is farre otherwise. For euen they themselves, are in armes against themselves: and among all creatures in the world, there is none, against whom man is more cruelly bent, then against the companion of his owne nature.

Among all creatures, man is most cruell against the companion of his owne nature.

How many kinds of Engines, Artillerie, Munition and weapons, haue men inuented to defend themselves and offend others? How

many

many are daily spoiled of their liues, by the cruell sword of their enemies? How many threatnings, robberies, iniuries, wounds, deaths, reproches, slaunders and imprisonments, doe men daily sustaine by the malice and cruelty of other men? We see that neither the land nor the Sea, nor the highwaies, nor the common streets, are free from theeues, robbers, murderers, Pyrats and enemies. The cruell anger and rage of the furious man, is at all times ready to be reuenged of his enemies; yea, and he taketh great pleasure in it.

What meane so many kinds of weapons? Such diuersitie of Artillerie? Such store of Munition? Such abundance of gunne-powder? So many deuisers and inuenters of new kinds of stratagemes, and cruell practises of warre, but onely to multiply and increase (on euery side) the miseries and calamities of mankind? In so much, as when we are not molested with the ayre, nor with the Elements,

we are persecuted by the companions of our owne very nature.

It is written of one onely man called *Iulius Caesar*, (who among all the Emperours was most commended for clemencie,) that euen he alone with his Armies, slew in diuers battels, aboue a Million and a hundred thousand men. Consider, now, how many more he would haue slaine, if he had beene cruell, seeing he slew so many, being commended and praised for a very gentle and a mercifull Prince?

Iulius Caesar.

Tully also maketh mention of a notable Philosopher, who wrote a booke concerning the deaths of men, wherein he rehearseth many occasions of mens deaths that haue happened in the world; as by floods, plagues, pestilences, destructions of Cities, concourse of wild beasts, which comming suddenly vpon some Nations, haue vtterly slaine and deuoured them. And yet, after all this, he concludeth, that a farre greater number of men haue beene destroyed by men, then

Tully.

then by all the other kinds of calamities, though they were all ioyned together. Now what thing can be more ruthfull and of greater grieve and admiration then this? This is that politique and sociable creature that is borne without nailes, without weapons, and without poison, to liue in peace and concord with other liuing creatures: and yet he is full of hatred, cruelty, and desire of reuengement.

Of the miseries incident vnto all ages and states of this life.

But now, if we would make a discourse, and runne throughout the miseries that are incident to all the ages and states of this life: we should find our selues to be yet in farre worse case. How full of ignorance is the time of our infancie? How light and wanton are we when we grow to be stripplings? How rash and head-long be we in the time of our youth? How heauie and vnwieldly when we wax old men? What else is an infant, but a brute beast in the forme of a man? What is a young boy,

boy, but as it were a wilde, vntamed and vnbrideled Colt? What is a heauie and vnwiely old man, but euen a sacke stuffed with griefes and diseases?

The greatest desire that men haue, is to liue vntill they be old, at which age, a man is in farre worse case then in all his life time before, and then he standeth in most neede, and hath least helpe and succour. For the old man is forsaken of the world, he is forsaken of his owne kinsfolke, friends and acquaintance; he is forsaken of his owne fences; yea, hee forsaketh himselfe, in that the very vse of reason forsaketh him: and he is onely accompanied with his painefull aches, griefes and diseases; for his company and conuersation is then very yrksome and troublesome vnto the whole house where he dwelleth. This is the marke (forfooth) whereupon the eye of man is so earnestly fixed: this is the happy state which all men doe so greedily desire: and hereunto tendeth

*There is
little con-
tentation in
the states
of men, and
each one
desireth to
change his
state with
the state of
others.*

deth the worldly felicity, and the ambition of long life.

As concerning the states of men, we should neuer make an end, if we should rehearse the little contentation that is to be found in each of them, and the great desire that euery one hath, to change his owne state and condition with the state of others; thinking that he should haue greater hearts ease in another mans state, then he hath in his owne. And thus doe men continually vex and turmoile themselues like vnto a sicke man, that doth nothing else but tumble and toss himselfe in his bed, from one side to another, perswading himselfe, that by meanes of these often changes and remoouings, he shall finde more rest and ease then he had before, and yet he findeth in very deede, that he is foully decciued, forasmuch as the cause of his disquietnesse resteth within himselfe, which is his owne griefe and disease.

To conclude, such is the miserable

ble state and condition of this life, that the Wiseman had good cause to say : *Great and heauie is the yoke that the children of Adam carry vpon their neckes, euen from the daie they come forth of their mothers wombe, untill the day of their buriall, which is the common mother of all.*

Eccles.
40.1.

As S. Bernard was not afraide to say, that he thought this life little better, then the life of hell it selfe : were it not for the hope we may here haue to attaine vnto the Kingdome of heauen.

S. Bernard.

And albeit all these miseries do come vnto vs as a punishment for sinne, yet was it a very mercifull and medicinable punishment : for the prouidence of Almighty God did so ordaine it, meaning (thereby) to withdraw and seperate our hearts from the inordinate loue of this life. The very cause why he put so much bitter mustard vpon the breasts of this life, was to weane vs from it.

The miseries of this life are ordained as a punishment for sinne, and to withdraw our hearts from the inordinate loue of this life.

The cause why he suffered our
life

Exod. 16.
3.

Phil. 1. 23

life to become so filthy, was, that we should not set our loue vpon it. The cause why he would haue vs to be molested and vexed so oftentimes in this life, was, that we might the more willingly forsake it, and sigh continually for the true life, which is in the world to come. For if we be so vnwilling to forsake this life, (being wholly so miserable as it is :) if we be now euer whimpering and whining for the fruits and flesh-pots of Egypt, what would we doe, if our life were sweete and pleasant? And what would we doe if it were wholly liking, and delightfull to our taste and appetite? who would then (trow yee) contemne it for Gods sake? Who would then exchange it for heauen? who would then say with S. Paul, *I haue a desire to be loosed from this flesh, and to be with Christ.*

Of

*¶ Of the last miserie of man,
which is death.*

SECT. VIII.

AFTER all these miseries succedeth the last, and of all others most terrible, which is death. This is that miserie, whereof a certaine Poet lamented, saying: The best dayes of mortall men are those that passe first away, and then succedeth a number of sicknesses and diseases, and with them heauie and dolefull age, and continuall trouble: and aboue all, the sharpnesse of cruell death. This is the lodge and end of mans life, whereof holy *Iob* said: *I know well O Lord, that thou wilt deliuer me ouer to death, where there is an house prepared for all men liuing.* Iob 30.
23.

How many the miseries, are that be included in this misery alone, I will not take vpon me to declare at this present: onely I will rehearse what a holy Father saith, by way of exclamation against death,

death, in this wise ; O death, how bitter is the remembrance of thee ? How quickly and suddenly stealest thou vpon vs ? How secret are thy paths and waies ? How doubtfull is thy houre ? And how vniuersall is thy signorie and dominion ? The mighty cannot escape thy hands, the wise cannot hide themselves away from thee, and the strong lose their strength in thy presence.

Thou accountest no man rich, for so much as no man is able to ransom his life of thee for money ; Thou goest euery where, thou searchest euery where ; and thou art euery where. Thou witherest the hearbs, thou drinkest vp the windes, thou corruptest the aire, thou changeest the ages, thou altest the world, thou stickest not to sup vp the Sea. All things doe increase and diminish, but thou continuest alwaies at one stay. Thou art the hammer that alwaies striketh, thou art the sword that neuer blunteth : thou art the snare whereinto euery one

one falleth ; thou art the prison
whereinto euery one entreth, thou
art the Sea wherein all doe perish ;
thou art the paine that euery one
suffereth, and the tribute that eue-
ry one payeth.

O cruell death , why hast thou
not compassion of vs, but comdest
stealing suddenly vpon vs, to snatch
vs away in our best times , and to
interrupt our affaires , when they
are well begunne and brought to a
good forwardnesse? thou robbest
from vs in one houre , as much as
we haue gained in many yeeres :
Thou cuttest off the succession of
kindred and families; Thou leauest
kingdomes without any heires ;
Thou fillest the world with Wid-
dowes and Orphanes ; thou brea-
kest off the studies of great Clarks:
Thou ouerthrowest good wits in
their ripeſt age : Thou ioynest the
end with the beginning , without
giuing place to the middle. To
conclude , thou art ſuch a one as
Almighty God waſheth his hands
of thee , and cleareth himſelfe in
plaine

Wisd. i.

13.

plaine words, (by the mouth of Wiseman) saying : that *hee neuer made thee, but that thou haddest thine emry into the world, by the very enuie and craft of the Diuell.*

What fruit and commoditie may be taken by the foresaid considerations.

SECT. IX.

THese are the miseries of our life, with infinite others; the consideration whereof, a man ought to direct vnto two principall ends among others; the one, to the knowledge and contempt of the glory of this world: and the other to the knowledge and contempt of our selues; for this consideration serueth very well both for the one and the other. But wilt thou vnderstand (in one word) what the glory of this world is? Marke and consider with attention the state and condition of mans life, and

and thereby shalt thou perceiue what the glory of this life is.

Tell me (I pray thee) can the glory of man, be more long or more stable then the life of man? It is most certaine that it cannot. For this glory is an accident, which is grounded vpon this life, as vpon his subiect or foundation: & therefore when the foundation or subiect faileth, the accidents must needes faile withall, and for this very cause no riches, no pleasures, no delights, can continue any longer time with a man, then vntill his graue, forso much as then faileth the foundation, whereupon all these things are built and haue their stay: which foundation is our life.

Now, (tell me then) if this life be such as thou hast now heard described vnto thee, to wit, short, vncertaine, fraile, inconstant, deceitfull, and miserable, how long can the building indure, that shalbe framed vpon this foundation? How long can the accidents continue,

G

that

*The riches,
pleasures
and de-
lights of
this life
cannot
continue
any longer
then the
life it selfe.*

that shall be grounded vpon so weake a substance? When thou hast considered this point well with thy selfe, thou must needs say, that they shall indure no longer then the foundation and substance it selfe indureth: and thou must needs confesse, that many times they indure not so long as we see by daily experience in the goods of Fortune, which with many men haue an end before their life endeth.

Now, if that saying, of the Poet *Pindarus* be true, to wit, that this life is no more but a dreame of a shadow, what thinkest thou then is the glory of this world, which is of shorter continuance then our life? What account wouldst thou make of a goodly building, in case it stood vpon a false foundation? What account wouldst thou make of an Image of waxe, (very richly and curiously wrought) in case it were set against the Sunne: where it is certaine, that as soone as the waxe should be molten, forth-

with.

with the forme of the Image
would be vtterly defaced , and
loose his beautie ?

Why doe we make so little ac-
count of the beauty of a floure, but
because it groweth vpon so weake
a subiect ? For so soone as it is nipt
off from the staulke , in conti-
nently it looseth his faire glasse and
beauty.

It is not possible to haue beauty
of any firme continuance , in a
matter so fraile and corruptible. It
followeth therefore, that the glory
of man, is such as the life of man is:
For although glory doe continue
after the end of our life , yet what
shall that glory auaille him that
hath no sence or feeling thereof ?
What doth it auaille *Homer* now,
whilst thou so highly praisest and
commendest his *Iliads* ? Vndoub-
tedly no more, but as Saint *Ierome*
saith , speaking of *Aristotle* : Woe
be vnto thee *Aristotle* , that art
praised where thou art not, to wit,
here in the world, and art tormen-
ted where thou art indeede, to wit,
in hell.

S. Ierome.

Other inestimable commodities maieſt thou gother out of this conſideration. For if thou conſider all theſe miſeries with good attention, thine eyes ſhall be opened foorthwith, and thou ſhalt wonder at the great blindneſſe of men: yea, the the very ſtrangeneſſe of it, ſhall cauſe thee to ſay to thy ſelfe; Good Lord, what cauſe is there why this miſerable lineage of *Adam* ſhould wax proude? From whence cometh ſuch puffing and arrogancie of minde? Such hautie and loſtie courages? So great contempt of others? Such eſtimation of our ſelues, and ſo great forgetfulneſſe of Almighty God? What cauſe haſt thou to be proude thou duſt and aſhes? Why doſt thou magnifie and aduance thy ſelfe thou ſeely wretch of the earth? Why doſt thou not holde downe thy Peacockes taile, beholding thy foule feete, to wit, the vileneſſe of thy ſtate and condition?

What cauſe haſt thou to ſeek ſo carefully for the glory of this world,

world, seeing it is mingled with so many miseries? What thing is there so sweete, but that it may be made bitter with the mixture of so many sower and bitter sawces?

Moreouer, if this life be a vale of teares, a prison of guilty persons, and a banishment of them that be condemned; how canst thou settle so great vanitie, so great pompe and pride of the world, such gay ornaments, and stately furniture of houses and families, in the place of teares? How canst thou imagine to make this a place of pastimes and pleasures, of feasts and banquets? How canst thou be so diligent to heape so greedily together for the prouision of this world, and be so forgetfull of the world to come? as if thou wert borne onely to liue here in the earth with bruit beasts, and haddest no part in heauen, with the glorious company of holy Angels.

Surely, I must needs say, that thou art very much wedded to misery: and that thou camest out of a

marueilous miserable stocke , if so many arguments of the miseries of this world , be not able to open thine eyes , and make thee to discerne so grosse and palpable a blindnesse.

Meditation for Wednesday Morning.

Of the houre of death.

¶ This day when thou hast prepared by selfe thereunto, thou hast to meditate vpon the houre of death, which is one of the most profitable considerations that a Christian man may haue, as well for the obtaining of true wisdom and eschewing of sinne , as also to mooue him to beginne to prepare himselfe in time for the houre of death.

BVt to the intent that this consideration may be profitable vnto

to thee, it shall behooue thee to make thy petition vnto Almighty God, beseeching him to graunt thee some feeling of such things as are wont to passe in this last conflict, that thou mayest dispose of thy lands and goods accordingly, and direct thy life in such sort, as at that time thou wouldest wish thou hadst done.

Now therefore that thou maiest haue the better feeling in this matter, thinke vpon it, not as thou wouldest of a thing that were to come, but (as it were) euen now present: and thinke vpon it, not as of a thing that appertaineth to others, but as of a thing that belongeth properly to thine owne selfe: making this account, that thou lyest now very sicke & weake in thy bed, and in such a dangerous case, that thou art vtterly forsaken of thy Physitions, and that they are all perswaded, that thou wilt die within few houres.

*1. Of the vncertaintie of the houre
of our death.*

COnsider now first, how vncertaine that houre is, in which death will assault thee; for thou knowest neither on what day, nor in what place, nor how thou shalt be disposed, when death shall come vnto thee. Onely this thou knowest for most certaine, that die thou shalt; all the rest is vncertaine, sauing that ordinarily this houre is wont to steale vpon vs, at such a time as a man is most carelesse, and thinketh least of it.

*2. Of the seperation or parting of the
soule from the body at the houre
of death, and of the horror
and lothsomnesse of our
grave.*

SEcondly, consider what an operation shall then be made, not onely betweene vs and all things we loue in this world, but also, euen

uen betweene the soule and the body, which haue beene such ancient and louing companions. If it be thought so grieuous a matter to be banished out of our natie Country, and from the naturall ayre, in which a man hath beene bred and brought vp (although the banished man might carry with him whatsoever he loueth :) how much more grieuous then, shall that vniuersall banishment be from all things that we haue ; from our lands, from our goods, from house, from wife, from father, mother, children, kinsfolke, friends and acquaintance ; from this light, and from this common ayre ; yea, to be short, from all things of this world. If an Oxe make so great bellowing, at what time he is separated from another Oxe, with whom he hath beene vsed to be yoked, and to drawe in the plough: what a bellowing will thy heart then make, when death shall separate thee from all those things, wherewith thou hast beene yo-

ked and carried the burdens of this life ?

3. *Of the great paine , feare, and doubt , that is at the houre of death , to consider what shall then become of our body and soule.*

CONSIDER also, what a grievous paine it shall then be to a man, when a certaine representation shall be made vnto his minde, foreshewing in what case his body and soule shall be after his death. For as touching the body , he knoweth for certaine already, that though it hath beene heretofore neuer so much honoured and cherished ; yet there shall no better prouision be made for it, but onely a hole , seven foot long ; where it shall remaine in company of other dead bodies. But as concerning the soule, who knoweth what shall become of it, or what lot shall fall vpon it ? For although the godly may

may perswade and assure themselves of the loue and fauour of God towards them in Iesus Christ, (by whose death they are deliuered from the wrath of God, and made heires of his mercy,) yet the wicked and vnbeleeuers (to whom the death of Christ is not auailable, because they liue like infidels, and die in their sinnes without repentance,) haue iust cause to doubt and suspect their owne estate, to feare the iustice and wrath of God, and to dispaire of his mercy.

And as there is no greater ioy nor comfort vnto the children of God, at the houre of their death, then to know, that their soules are in the hands of the Lord, free from all torment: so there can be no greater anguish and grieve vnto the wicked, at that houre, then to consider, that their soules shall passe from their bodies, into the hands of diuels, to be punished in hell fire with endlesse torments.

4. *Of the particular account we must make to Almighty God, at the houre of our death, of all our whole life past.*

AFter this anguish, there followeth another no lesse then this, to wit, the particular account of all our whole life, which at the very houre of euery mans death, must be made vnto Almighty God. This account is so dreadfull, that it causeth euen the most stoutest men that are, to tremble and quake for very feare.

It is written of a famous holy Father, that being at the point of death, hee beganne to be afraid: whereat his Schollers maruelled, and sayd vnto him; What father? are you now afraid of your account? Vnto whom he answered, Yea, yea, my sonnes, this feare is no new thing in me, for I haue alwaies liued with the same.

At that time, all the finnes of a mans former life are represented
vnto

vnto him like a squadron of enemies, ready set in battell array to assault him. Then are the greatest finnes, and those wherein he hath taken greatest delight, represented most liuely vnto him, and are the cause of greatest feare. Then cometh the young Virgine to his minde, whom he hath dishonoured: Then come the Maides and household seruants, whom he hath sollicitated and prouoked to lewdnesse:

Then come the poore folkes, whom he hath iniured, and euill intreated, Then come his neighbours, whom he hath offended: Then shall there crie out against him, not the blood of *Abel*, but the precious blood of our Saviour Iesus Christ whom he hath crucified againe: and whose blood he hath shed afresh, when he gaue scandale and offence to his neighbour.

And if his cause must be iudged according to the Law, which saith:
Eye for eye: tooth for tooth, and wound

Exo. 21.

24.

wound for wound: what shall hee looke for, that (by his euill counsell or lewd example) hath beene the occasion of the losse of a Christian soule, if he be iudged by that Law? O how bitter shall the remembrance of the delights and pleasures past be at that time, vnto him which at other times seemed so sweete?

Pro. 23.

31. 32.

Vndoubtedly, the Wise man had very good cause to say; *Looke not vpon the Wine when it is red, and when it sheweth his colour in the glasse: for although (at the time of drinking) it seeme delectable, yet at the end, it will bite like a Serpent, and poyson like a Cockatrice.*

Ier. 51. 7.

Apoc.

13. 8.

O that man would vnderstand, how true a saying this is, that we haue here rehearsed! What Serpents sting is there that doth so sting and vexe a man, as the dreadfull remembrance of his pleasures past, shall doe at the houre of his death? These are the dregs of that poysoned cup of the enimie. These be the leauings of that cup of Babylon,

bylon, that seemeth so gaily guil-
del in outward appearance.

5. *How the Church of Christ com-
forteth and helpeth the sicke per-
son, at his departure out
of this world.*

After all this, consider, that
when the Physitions perceiue
their patient to be past recouerie,
and that there is no hope of longer
life remaining, then, (and for the
most part not before) the sicke
man sendeth for the Preacher or
Minister; whom (perhaps) in time
of his health and iolity, hee hath
dispised and contemned. Then he
is content to be instructed by him
in matters of Religion, and to
learne at his mouth the way of sal-
uation.

Then he desireth to be commen-
ded vnto God, by the deuout and
godly prayers of the Congregati-
on: and (happily) requireth to re-
ceiue the Sacrament of Christs
blessed body and blood, in remem-
brance

Luke 22
19.10.

Luke 22.
19.20.

brance of his death and passion: that by meanes of this diuine and heauenly meate, he may be spiritually vnited vnto Christ his head, and made a member of his misti-call body.

1. Cor. 10
16.17.

Thus doe the faithfull with prayers and Sacraments, comfort and helpe the sicke persons at their departure, when they are not able to helpe themselues, by reason of the extreimity of their paine and grieve, and continuall increasing of their sicknesse, which will scarce permit nor suffer them to call vpon Almighty God, or to desire him of helpe and succour, though they would faine inforce themselues so to doe.

What great grieve and anguish of minde shall the sicke person then abide, in calling to minde his wicked and sinfull life: which at that time (especially) the diuell laboureth to bring to his remembrance? How gladly wisheth hee at that time, that he had taken a better way? And what a vertuous kind

kind of life would he then determine to lead, if he might haue time to doe the same.

6. Of the pangs of death, and of the great paine and agony, the soule abideth at her departure out of the body.

Consider then also, those last accidents and pangs of the sicknesse which be (as it were) the messengers of death, how fearefull and terrible they be. How at that time the sick-mans breast panteth; his voice waxeth hoarse; his feete beginne to die; his knees waxe colde and stiffe; his nostrils runne out; his eyes sinke into his head; his countenance looketh pale and wan; his tongue faultereth, and is not able to doe his office; finally, (by reason of the hasty departure of the soule from the body) all his senses are sore vexed and troubled, and doe vtterly loose their force and vertue.

But aboue all, the soule is then
in

in most paine , and suffereth greatest griefes and troubles ; for at that time she is in a very great conflict and agonie : partly for her departure from the body, and partly for feare of her dreadfull account, which is then to be made; because she is naturally loth to depart from the body : and she liketh well her lodging, and is in very great dread to come to her account before Almighty God.

Hob.9.27

Now, when the soule is thus departed out of the flesh , yet there remaine two voyages for thee to make with him; the one, to accompany the body vntill it be layd in the graue : the other , to follow the soule to her particular iudgement, where her cause is presently to be determined. And thou hast to consider diligently , what shall become of each one of these two parts.

*7. Of the funerals and burying of
the body, with the filthines and
lothsomnes thereof, after
it is dead.*

COnsider now , in what a
plight the body is, after the
soule hath forsaken it : and
what a worthy garment they pro-
uide to winde it in; and what haste
his friends and Executors doe
make to get him quickly rid away
out of the house. Consider also
the Funerals, with all the other cir-
cumstances that are wont to hap-
pen therein ; the often ringing of
bells, (to shew that some one is to
be buried,) the questioning in the
streetes one of another who is
dead ; the accompanying of his
corpes to Church , the funerall
Sermon, that is wont to be made
in praise of him , who (haply) de-
serued no such commendation ;
the sorrowfull weeping and mour-
ning of his wife, children, kinsfolke,
seruants and friends for him ; and
finally,

finally, all the other particulars that are wont to happen, vntill the body be laide and left in the graue: where it shall lie buried, vntill it be raised againe by the terrible sound of the Trumpet, at the generall day of iudgement.

And such is the great change and alteration in worldly affaires, that it may so come to passe, as a time may happen, when some building may be made neere vnto thy graue (be it neuer so gay and sumptuous) and that they may digge for some earth out of the same, to make mortar for a Wall, and so shall thy seely body, being now changed into earth, become afterwards an earthen Wall; although it be at this present, the most noble body, (and most delicately cherished) of all bodies in the world.

And how many bodies of Kings and Emperors (trowest thou) haue come already to this promotion?

8. What

8. *What becommeth of the soule after
it is departed from the
body.*

NOW, when thou hast left the
body in the graue, goe from
thence forthwith and follow after
the soule, and consider what way
it taketh through that new Region
whether it goeth: what shall euer-
lastingly become of it for euer and
euer; and what iudgement it shall
haue.

Imagine that thou art now pre-
sent at this iudgement, and that
thou seest all the whole Court of
heauen to expect the end of this
sentence: where the soule shall
giue a particular account, and be
charged and discharged of all hee
hath receiued, euen to the value of
a pinnes point: yea, and (as our Sa-
uiour himselfe affirmeth) of euery
idle word, There, an account shall
be required of his life, of his
lands and riches, of his household
and familie, of the inspirations
of

Iob 31.

14.

2. Cor. 5.

10.

Mat. 12.

36.

Luke 16.

2.

Heb. 10.
29.

Rom. 2. 6.
Apoc. 22.
12.

of Almighty God, of the meanes and opportunitie hee hath had to leade a vertuous and godly life: and aboue all, he shall be straightly examined, what estimation he hath made of the most precious blood of our Sauour Christ, and of the vse of his Sacraments.

And there shall euery man be iudged (according to the account he shall make) of the gifts and graces hee hath receiued of Almighty God.

The third Treatise, of the consideration of death: wherein the former Meditation is declared more at large.

The consideration of death, causeth a man to gouerne and frame well his life.

THE consideration of death, is very profitable for many purposes, and especially for three. First, for the obtaining of true wisdom, that is, to know how a man ought to gouerne and frame his life: for as the Phylosophers doe say, in things that are ordained to any end, the rule and measure whereby

whereby to direct them, is to be taken of the same end. And therefore, when men doe either build, or saile, or doe any thing, they haue alwaies their eye fixed vpon the end which they pretend; and according to the same, doe frame and direct all the rest of their doings. Now, considering that among the ends and termes of our life, death is one of them (whether we goe all to take our rest) he that will indeuour to direct his life in good order, let him fixe his eyes vpon this marke, according to the same, let him dispose and direct all his affaires. Let him consider how poore and naked he must depart out of this world: and what a strait iudgement he must passe at the houre of his death: and how he shall lye in his graue all betridden, and quite forgotten of all men, and according to this end, let him consider how to frame and direct the whole order and course of his life.

By this rule a certaine holy man
gouerned

Iob 1.21.

For want
of conside-
ration of
our death,
doe grow
all our fond
errours and
deceits.

gouerned and directed his life, that sayd : *Naked came I out of my Mothers wombe , and naked must I returne againe to my graue.* To what purpose then should I loose my time in purchasing and heaping together lands and riches , seeing nakednesse shall be mine end ?

For want of consideration of this our end , doe grow all our errors and deceits. Hereof cometh our presumption, our pride, our couetousnesse , our pleasures, our nicenesse and delicatenesse, and the vaine Castles and Towers of winde , which we build vpon the sand. For if we would consider in what case we shall be after a few dayes, when we are once lodged in that poore seely cottage of our graue , we should be more humble and more temperate in our life.

How could he possibly haue any sparke of presumption , that would consider that he should be there dust and ashes ? How could he find in his heart to make a God

of

of his belly, that would consider that he shal become there wormes meate? Who could euer be perswaded, to occupy his braine in such lofty and fantastick thoughts and deuises, if he did but consider and weigh, how fraile and weake the foundation is, whercupon all his fond designements are grounded?

Who would endanger the losse and destruction of himselfe, in seeking for riches both by land and Sea, if he considered, that at his death he should carry no more with him but a poore winding sheete? To conclude, all the works of our life would be duly corrected and framed in good order, if we would measure and frame them out by this rule. For this cause the Phylosophers sayd, *That the life of a Wise man, was nothing else but onely a continuall cogitation and thinking of death*: forasmuch as this consideration teacheth a man, what thing is somewhat, and what is nothing, what he ought to

H

follow,

The life of a wise man is a continuall thinking of death.

follow, and what to eschew, according vnto the end whereunto he must certainly arriue.

It is written of those Phylosophers called *Bracmanni*, that they were so much giuen to thinke vpon their end, that they had their graues alwaies open before the gates of their houses, to the intent, that both at their entry and going forth by them, they might alwaies be mindfull of this iourney and papiage of death.

Ier. 18.2.

Almighty God sayd vnto the Prophet *Jeremie*, that he should goe downe into a house where earth was wrought, for that hee would there speake with him. Almighty God could haue spoken with his Prophet in any other place, but he chose to speake with him in that place, to giue vs to vnderstand, that the house of earth, (which is our graue) is the schoole of true wisdome: where Almighty God is wont to teach those that be his. There he teacheth them, how great is the vanity of this world,

wild ; there hee sheweth vnto them, the miserie of our flesh, and the shortnesse of this life. And aboue all, there he teacheth them to knowe themselues, which is one of the highest points of Phylosophie that may be learned.

Wherefore (O thou man) descend downe with thy spirit into this house, and there shalt thou see who thou art, whereof thou art come, where thou shalt rest, and wherein the beauty of thy flesh and glory of this world doe end. So shalt thou learne to dispise all those things, that the world hath in reuerence for want of due knowledge how to consider them, because the world considereth no more, but onely the painted face of *Iezabel*, that shined very beautifully and gaily at the window.

It considereth not the miserable and extreame parts of her, which (after that her body was deuoured with dogges) Almighty God would haue to remaine whole, that thereby we might see, that the

2. Kin. 9.
30.

world is another manner of thing indeede then it appeareth in outward shewe, and that we should in such wise consider the face of it, as to be mindfull also of the extreame griefes and sorrowes wherein the glory of it endeth.

Eccles. 7.
36.

Secondly, this consideration is a great helpe to cause vs to eschew and forsake sinne, according as Ecclesiasticus witnesseth, saying: *Remember thy last end, and thou shalt neuer sinne.* It is a great matter not to sinne, and a great remedy also for the same, is for a man to remember that he must die.

Ioh. Cli.

It is reported of a certaine religious man, that being sore tempted with the beautie of a woman (whom he had seene abroad in the world) and vnderstanding that she was dead, went to the graue where she was buried, and rubbed a napkin in the stinking body of the dead woman; and he vsed alwayes afterwards, (whensoever the diuell troubled him with any euill thought of her) to take the

the stinking napkin, and to put it to his nose, and say to himselfe: behold heere (thou miserable wretch) the thing thou louest; and behold heere what end the delights and beauties of the world haue. This was a great remedy to ouercome this sinne. And the deepe consideration of death, is of no lesse importance then it, as S. Gregorie saith: *There is nothing that doth so mortifie the appetites of this peruerse flesh, as to consider in what plight the same shall be after it is dead.*

S. Gregorie.

The like story is reported of another religious man, who hauing his Table ready prouided to goe to dinner, to eate somewhat for the refreshing of his weake and weary body, chaunced suddenly to haue a remembrance of death, which cogitation (euen as though it had beene a Constable or other like officer there ready to attach him) put him in such a feare and terror, that it caused him to refrain from his meat. Consider

then, how much the remembrance of that dreadfull account, that we must make at the houre of our death is able to worke in the heart of a iust man, seeing it caused this man to abstaine from a thing that is so lawfull and necessary to be done.

Certainely, this is one of the most wonderfull things in all the world: that men knowing so assuredly, that at the very houre of their death, a particular account shall be required of them of all their whole life: yea, and of euery idle word, will (notwithstanding) runne headlong with such facilitie into sinne.

If a way-fairing man, hauing but one farthing in his purse, should enter into an Inne, and placing himselfe downe at the Table; should require of the Host to bring in Partridges, Capons, Pheasants, and all other delicates, that may be found in the house, and should sup with very great pleasure and contentation, neuer remembering,

membring, that (at the last) there must come a time of reckoning; who would not take this fellow either for a iester, or for a very foole?

Now what greater folly or madnesse can be deuised, then for men to giue themselves so loosely to all kinds of vices, and to sleepe so soundly in them; without euer remembring, that shortly after at their departing out of their Inne, there shall be required of them a very strait and particular account of all their dissolute and wicked life?

Wherefore it is verily to bee thought, that the diuell laboureth all that he can, to make vs vtterly to neglect and forget the remembrance of our account, that we must make at the very houre of our death: because he knoweth full well, what great profit and commodity, would arise vnto vs by the continuall remembrance of the same. For otherwise, how were it possible, that men should

The diuell laboureth all that hee can, to make vs neglect and forget the account we must make of all our whole life, at the houre of our death.

forget a thing that is so terrible and fearefull? Yea, such a thing, as they know most assuredly will come and steale vpon them at their owne houses? If we haue but the least doubt or suspition in the world, of loosing a little worldly riches, or of some other like thing: it maketh vs oftentimes very carefull and watchfull, and causeth vs to loose both our sleepe and our health.

How happeneth it then, that the remembrance of death, (which as well to the body as to the soule, is the most horrible and dreadfull thing that may come vnto vs) causeth vs not likewise to be very carefull and watchfull, in making prouision before hand for the coming of it? Surely, it seemeth vnto me a thing very much to be maruelled at, that men should be so carefull as they be, in trifles and matters of small importance, and liue so negligently, and without all care, in things that are of so great importance vnto them, as is their euerlasting

lasting saluation or damnation.

Thirdly, this consideration of our death, is a great helpe, not onely to prouoke vs to liue a good life, (as it hath bene sayd) but besides that, to die well. In things that be hard and difficult, foresight and preparation before hand, is a very great helpe to bring them well to passe. Now, so great a leape as is the leape of death, (which reacheth from this life to the euerlasting life to come) cannot well be leaped, vnlesse we make a great course, and fetch a long race to runne the same. No great thing can be well and perfectly done at the first time. Seeing therefore it is so great a matter to die, and so necessary to die well, it shall be very expedient for vs to die oftentimes in our life, that we may die well at the very time of our death.

The consideration of death prouoketh vs not onely to liue a good life, but also to die well.

The souldiers that be appointed to fight, doe first practise themselves in such feats and exercise, as whereby they may learne in time

of peace, what they must doe in time of warre. The horse also that must runne at the Tylt, traucerseth all the ground before, and trieth all the steps thereof, that at such time as he comineth to make his course, he be not found new and strange in doing his feate.

Wherefore, sith we must all needs runne this course, forsomuch as there is no man aliue but must die,) considering also that the way is so obscure and stonie, (as all men know) and the danger so great, that whosoever falleth, shall be tumbled downe headlong into the bottomlesse pit of hell fire: it shall be requisite, that we doe now tread diligently before hand all this way, and consider particularly all the steps and places thereof, one by one, forasmuch as in every one of them, there is much to be considered. And let vs not thinke, that it is inough to consider what passeth outwardly about the sickemans bed: but let vs endeavour much more to vnderstand, what passeth inwardly in his heart. *Of*

¶ Of the uncertaintie of the houre of death; and what a grieve it is at that time, to depart from all things of this life.

SECT. I.

TO beginne now euen from the beginning of this conflict, consider, that when death shall come vpon thee, it will come at such a time, as when thou thinkest thy selfe in most safety, and suspectest least of the comming thereof: as we see by experience it is wont to happen vnto many. *The day of our Lord* (saith the Apostle) *shall come like a thiefe*, which watcheth alwayes to come at such times, as men are most carelesse, and thinke themselves in most safety; that he may take them vpon a sudden at vnawares.

And so we see it happeneth most often, that euen at that time, when men doe least thinke to die, and when they are least mindfull of their

Death stealtheth vpon us at such a time as we thinke least thereof.

1. Thel.
5.2.

their departure out of this life : yea, when they cast their accounts before hand to make great purchases and buildings, and to set vpon great enterprises of many daies and yeeres, then commeth death suddenly vpon them, and disappointeth them of all their vaine hopes and designements; and vtterly ouerthroweth all their fond imaginations and buildings, which they made in the ayre. And so is that saying fulfilled of the holy King. *My life (saith he) was cut off, like as the Weauer cutteth off his thred, while I was yet in the beginning, he cut me off; from Morning to Euening thou wilt make an end of me.*

Esay 38.
12.

The first stroke of death, is the feare of death.

The first stroke wherewith death is wont to strike, is the feare of death. Surely this is a very great anguish vnto him that is in loue with this life, and this forewarning is such a great grieve vnto a man, that oftentimes his carnall friends doe vse to dissemble it, and will not haue the sicke man to beleue it,

it, least it should vex and disquiet him. And this they will doe sometimes, though it be to the preiudice and destruction of his miserable soule.

King *Saul* had a very stout and valiant courage: but after that the shadow of *Samuel* appeared vnto him, and had told him that hee should die in the battell, adding moreouer these words, *Tomorrow both thou and thy sonnes shall be with me*: the feare and terror (which he conceiued at these tydings) was so great, that at that very instant he lost all his force and courage, and fell downe to the ground as a dead man.

Now, what great griefe will it be to a man that is in loue with this life, when such like newes shall be signified vnto him? For immediately vpon this denunciation, there shall be represented vnto him, his departure and perpetuall banishment from this world, and from all things that be in the same. Then shall he see, that his houre is now come,

1. Sam.
28.19.

come, and that the dawning of that dreadfull day appeareth now at his house: wherein he shall depart from all things that he hath loued in this life. His body shall die but once, but his heart shall die as often, as he shall remember the losse of all those things, whereunto it beareth loue & affection: for so much as death shall put the knife betweene him and them all, and make an euerlasting diuision.

The deeper roote the tooth hath in the iaw, the greater grieve it causeth at what time it is plucked out. Now the heart of a wicked man, being so fast rooted in the loue of the things of this life, it cannot be; but that it must needes be a very great grieve vnto him, when hee seeth the houre is now come, wherein hee must depart from them all. At that time, those things whereunto he beareth most affection, shall wound his heart most grievously: and that thing which was wont to be a comfort to him

*The more
we be in
loue with
worldly
things, the
more grieve
it will be
vnto vs, to
depart from
them at the
houre of
our death.*

in his trouble, shall be then a most cruell torment in vexing him.

S. *Augustine* declareth, that at what time hee had determined to separate himselfe from the world, and from all the pleasures and delights thereof, it seemed vnto him, that they all represented themselves liuely vnto him, and sayd;

What? wilt thou leane vs for euer?

And wilt thou neuer haue any more to doe with vs? Consider now then with thy selfe, what a griefe it will be to a carnall heart, when those things that he hath most loued, doe represent themselves at that houre vnto him; and when he seeth that he shall be spoiled of them all, in such wise that he shall be inforced to say: Now shall this world haue no more to doe with me, neither this ayre, nor this Sunne, nor this Element.

S. *Augustine*

Now shall I haue no longer conuersation and comfort of my children, my wife, my house, my lands, my goods, my pleasures and delights: of all things I am

now

now left naked and bare, now
 will death spoile me of them all,
 now is mine olde age at an end,
 now is the number of my dayes
 fulfilled, now shall I die vnto all
 manner of things, and they all vnto
 mee; wherefofe (O thou world)
 I bid thee farewell; yea, my
 lands, my goods, my riches, I
 bid you farewell; my friends, my
 acquaintance, my kinsfolke, I
 bid you farewell; my louing wife
 and my deere young children, I
 bid you all farewell; for now

(alas) shall we neuer see

one another any

more in this

mortall

flesh.

Of

now shall I have no longer

any more to do with me, neither

his wife, nor his children,

nor his goods, nor his pleasures,

nor his delights: of all things I

shall be separated.

And now I bid thee farewell,

my lands, my goods, my riches,

my friends, my acquaintance,

my kinsfolke, my louing wife,

and my deere young children.

Of the separation or parting of the
soule from the body at the houre
of death, and of the horror
and lothsomeesse of
our grane.

SECT. II.

There is yet another separation
on after this more terrible and
dreadfull than this is: to wit, be-
tweene the soule and the body,
which haue kept companie so long
time together, and haue beene such
heartie friends. The diuell hath
spoiled the holy man *Iob* of all
manner of things, saue onely of his
life; and it seemed vnto him, that
(in comparision of the spoile there-
of) all the rest were of none ac-
count; and therefore he sayd:
*Skinne for Skinne, and all that a
man hath, will he giue for his life.*
This is the thing that naturally is
most loued, and the separation
whereof causeth much griefe.

Iob 2. 4.

If the separation of one way-fa-
ring

ring man from another, when they haue trauelled in iourney together any time, doe cause such griefe and solitarinesse : what a griefe shall it be, when two such entire friends and companions, as the Soule and Body haue beene, are separated the one from the other, which haue trauelled together from their Mothers wombe, vntill that very houre, and haue had so many knots and bonds of friendship betweene them? What a griefe will it be, when the spirit shall say vnto the flesh : I must now remaine all alone without thee, and the flesh shall likewise make answer to the spirit saying: and in what case then shall I be without thee, seeing all the being I haue, I receiued of thee?

After this, it commeth naturally to a mans minde, to thinke what shall become of his body, when his soule is departed out of it, and in thinking hereupon, he seeth that the best hap his body may haue, can be no better then to be layd in

a little graue of earth. The baseness of which condition, maketh him to be (as it were) astonied; for considering on the one side what great estimation he hath made of his body in times past, and seeing on the other side, what a base and vile place that is, wherein it must now be layd: he cannot but wonder exceedingly at it. He considereth and wayeth with himselfe, that the lodging which they will prepare for him in the earth shall be strait and narrow: that it shall be also obscure and darke, stinking and full of wormes, maggots, bones, and dead mens skuls, and (withall) so horrible, that it shall be very yrksome to them that be aliue, onely to looke vpon it.

And when he seeth, that this body, which he was wont to make so much of; his belly, which he esteemed for his God; his mouth, for whose delights the land and Sea could scarcely serue; and his flesh, for which gold and silke was wont to be wouen with great curiositie, and

and a soft bed prepared to lay it in, must now be layd in such a filthy and miserable dunghill, where it shall be troden vpon, and eaten with foule wormes and maggots, and within few dayes be of as vgly aforme, as a dead caryon that lyeth in the fields; in so much that the wayfaring man will stop his nose, and runne away in great haste, to auoyd the stinking sauour of it; when (I say) he considereth all this, and seeth that in steade of his soft bed, he must lie there, vpon the hard ground, in steade of his precious and gorgeous apparell, he must haue there but onely a seely poore winding sheete, and in stead of his sweete odoriferous perfumes and Muskes, filthy rottenesse and horrible stenchies, and in stead of his multitude of delicate dishes and waiting seruing men, he must haue there such an infinite number of crawling wormes, and filthy maggots feeding vpon him: he cannot chuse (if hee haue any sence or iudgement remaining in him) but

maruell

maruell to see vnto how base a condition such a noble creature is now come, and to consider with whom he must now keepe company there, euen fellow and fellow like, who in his life time had no fellow nor equall.

It is not the part of wise men to wonder at things, for the customa- ble seeing of things euery day, taketh away from them (be they neuer so great) all admiration and wonder. And yet all this notwithstanding the great Wise-man wondered at this misery, though it be a matter whereof we haue daily experience, when he sayd: *If man and beast doe die both after one sort, what auaieth it mee that I haue tranelled so much in seeking for wisdom?*

Ecclel. 3.

If it were so, that the body (in this separation) should end in something that were of any price or profite, it would be some kind of comfort vnto vs, but this is a thing to be wondered at, that so excellent a creature shall end in the most

most dishonorable and loathsome thing in the world.

Iob 14.
7.8.

This is that great misery, whereat the holy man *Iob* wondered (and surely not without good cause) when he sayd; *The tree after it is cut, hath hope to revine and spring againe, and if the roote of it doe rot in the ground, and the stocke be dead in the earth; yet with the freshnesse of water it springeth againe, and bringeth forth leaues as if it were newly planted: but man after he is once dead, withered and consumed, what is become of him?*

Gene. 3.
19.

Great (vndoubtedly) was the tribute, that was layd vpon the children of *Adam* for sinne: and the euerlasting Iudge vnderstood very well what penance he gave vnto man, when he sayd: *Thou art dust, and into dust thou shalt retorne againe.*

*¶ Of the great feare and doubt the
soule hath at the houre of death,
what shall happen vnto it after
it is departed from the
body.*

SECT. III.

Howbeit, this is not the greatest cause of feare, that a man hath at the houre of his death ; but there is yet one farre greater , and that is , when the soule casteth her eyes further , and beginneth to thinke vpon the daungers of the world to come , and imagineth what shall become of her hereafter.

For this is now (as it were) to depart from the Hauen mouth, and to launch into the maine Sea ; where none other thing is be seene on what side soeuer yee looke, but onely heauen and the water : which is wont to be an occasion of great feare , in such as are but new Sea-men. For when a man considereth

Eccl. 11. 3

dereth that eternitie of worlds, which followeth after death : and withall casteth his eye into the new and strange Region, which was neuer knowne nor trauelled by any man alieue, where he must now beginne to take his iourney, when he considereth also the euerlasting glory or paine, which there must fall to his lot, and seeth, that wheresoeuer the tree falleth, there it shall remaine for euermore ; and knoweth not on which of the two sides he shall fall. When he considereth (I say) all these things : hee cannot but be in a very great feare and trouble of minde.

And such is the miserable state and condition of those that haue not repented them of the lewd and vngodly life which they haue lead: and therefore cannot perswade their hearts and consciences of remission and forgiuenesse ; nor assure themselves of the loue and fauour of God towards them. And then (no maruell) though they be vexed with griefe and anguish of soule

soule at that dreadfull houre, and die doubtfull, or rather despairing of their saluation. For if their owne consciences accuse them, and their hearts condemne them: then haue they iust cause to feare, least almighty God (who is greater then their hearts, and knoweth more then themselues) should pronounce the sentence of their iust condemnation.

But as for those that are in Christ Iesus, whose sinnes are as vtterly remitted, as if they had neuer committed any, and vnto whom the righteousnesse of Christ is as freely and fully imputed and reckoned, as if themselues had performed and wrought it in their owne persons: there is no condemnation for them to feare, and therefore no cause for them to doubt of their saluation: yea, they are sure that their Redeemer liueth; they know that they are translated from death to life, and that when their earthly house shall be dissolued, they haue an eternall building

I

in

1. Ioh. 3.
20.

Rom. 8. 1.

Iob 19. 25
1. Ioh. 3.
14.
2. Cor.
5. 1.

in the Heauens.

Pfal. 32. 1.

Right happy therefore and blessed are they (as *Dauid* speaketh) whose vnrighteousnesse is forgiven, and whose sinne is couered: and happy are they to whom the Lord imputeth no sinne. Happy art thou *Manasses*, that after thy so many abominations and wickednesse; obtainedst grace to become repentant. And happy *Lazarus*, who from thy beggery and loathsome sores, wert carried by Angels into *Abrahams* bosome.

2. Chro.
36.

Luk. 16.
22.

Luk. 23.
43.

And happy O thou theefe, who vpon thy true repentance, vnfaigned faith, and hearty prayer, from the Crosse whereon thou hangedst, wert the same day receiued into Paradise.

Gen. 4. 13

But O the miserie of those sinfull men, that either dispaire or distrust of Gods endlesse mercy, and cannot perswade themselues, to be of the number of those that are to be saued. Tenne thousand times vnhappy *Caine*, that thoughtest

test thy finnes to be more then could be pardoned. And thou vnhappy *Iudas* ; that (notwithstanding thy desperate repentance for thy damnable finnes) becamest thine owne executioner and from the honourable dignitie of Apostleship, went to thine owne place of euerlasting perdition.

Mat. 17.5

Acts 1.25

And although the case of all the wicked be not so desperate as theirs was : yet in as much as they cannot assure their hearts of Gods mercy, they haue good cause to feare his iustice, and cannot chuse but be in great anguish and perplexitie, when they consider, shortly their soule shall be separated from the body, and yet they know not what shall become of the same for euer.

We reade that when *Benedad* King of Syria was sicke, he was in so great anguish and grieve of minde, for that he knew not whether he should die of that sicknesse or not ; that he sent the Generall of his Armie, with forty Camels

2. Reg.
8.9.

loaden with treasure , vnto the Prophet *Elizens* , requesting him (with words of great humility) to rid him out of that perplexitie he was in , and to put him out of all doubt, whether he should recouer of that sicknesse or not. Now if the loue of so short a life as this is , be able to cause a man to be in such a great care and pensiuenesse, how great care will a wise-man take, when he perceiueth himselfe to be in such a case as that he may truly say , that within two houres hee shall haue one of these two lots: to wit , either life euerlasting , or death euerlasting ? And yet hee knoweth not certainly , whether of these two lots shall come vnto him.

What martyrdome may be compared to such a painfull anguish and grieve , as this is ? how carefull should euery one be, to rid himselfe of this feare and perplexitie , and how desirous to be freed from that doubtfulnesse and danger ? Put the case now that a King were

were taken prisoner among the Turkes, and when his Embassadours should come to ransom him, the Turkes would propound, that the matter should be determined by casting of lots; and that if he happened to haue a good lot, he should be ransomed, and goe home with the Embassadours of his kingdom; but if contrariwise, that then immediatly hee should be throwne into a hot fiery fornace, which were there prepared burning and flaming before him. Tell me (I pray thee) at the time when they should be casting these lots, and putting their hands into the vessell to take them out, and all the world in great expectation, waiting what should be the end thereof, and the King himselfe standing there present, beholding the doubtfull hap that must be allotted vnto him; in what a dolefull case (thinkest thou) would he then be? How troubled? How fearefull? How quaking and trembling? And how ready to promise and vow

vnto Almighty God all he could possibly doe, to be quite rid out of that horrible anguishi?

Now, what is all this (be it neuer so great) but as it were a shadow, if it be compared with this danger that we speake of? How farre greater is the Kingdome that we seeke? How farre greater is the fiery fornace that we doe feare? How farre more grievous is the perplexitie and doubtfulnesse of this matter, then of the other? For on the one side, the Angels shall be there expecting for vs, to carry vs to the Kingdome of heauen: and on the other side, the diuels, to cast vs into the horrible fornace of hell fire: and the vngodly man knoweth not whether of these two lots shall happen vnto him, which shall be determined either the one way or the other, within the space of one houre after his death.

Consider therefore in what a heauie plight thy heart shall be at this last instant: how fearefull, How humble, how abased before the

the face of him, who onely can deliuer thee out of this danger? How carefull shouldest thou be to ease thy conscience of this anguish and torment? and how diligent, to procure vnto thy selfe that ioy and peace of conscience which they in ioy, that can perswade themselves of Gods loue and fauour towards them in Christ Iesus?

How shouldest thou study and striue, to assure thy soule of her vndoubted saluation; and to make thine Election sure? As the Apostle speaketh. How shouldest thou in deuour (with S. Paul) to haue alway a cleere conscience toward God and men, that when the time of thy dissolution approacheth, thou maist say with the same Apostle; *I haue fought a good fight, and haue finished my course, I haue kept the faith: henceforth therefore there is layd up for me the Crowne of righteousness, which the Lord (that righteous Iudge) shall giue me at that day: and not to me onely, but vnto all them also that loue and looke for his appearing.*

Act. 24.
16.

2. Tim. 4.
7.8.

¶ Of the particular account wee must make to Almighty God at the houre of our death: whereby we come to understand all the errors and blindnes of our whole life past.

SECT. IIII.

At the houre of death it is a grieve to a sicke man, if he haue liued licentiously, that he thinketh so late vpon his account.

After this anguish, there followeth yet another as great as it, (namely in such persons as haue liued a lewd and dissolute life) which is, to come so late to thinke vpon the account they haue then foorthwith to make, of all the disorders, and offences of their former life. O how wonderfully shall the wicked be confounded at that time, when the grieve of their paine shall cause them to open their eies, which heretofore the delight and pleasure of sinne had closed them! in so much as they shal then clearly perceiue, what false Gods those were

were which they haue serued, and how deceptfull those riches were, which they haue so greatly gaped after, and how by following that way (whereby they thought to haue found rest) they find in conclusion their vtter ruine and destruction.

The seruants of the King of Syria, came to apprehend the Prophet *Elizeus*, and when Almighty God had strooken them all blinde, by meanes of the prayer of the Prophet; the Prophet sayd vnto them; *Come goe with me, and I will shew you him whom yee seeke.* And when he had thus said, he carried them with him vnto Samaria, and brought them into the Market place of the Cittie, in the mids of all their enemies, and then made his prayer againe, and sayd; *O Lord, open the eyes of these miserable men, that they may see where they are.*

2.Kin.6.
19.

Now tell me (I pray thee) when those men opened their eyes and saw whether they were come; (be-

I, leeuing

leeuing certainly before, that they went to find the party they sought for) how amased and ashamed were they, when they saw how foully they were deceiued? Now, what thing (in the world) could make a more liuely resemblance of the Proces and deceits of our life?

We doe all walke here in this world, by the way of our appetites and desires: some seeke after gold; others doe purchase lands, others doe make great buildings; others seeke for pleasures and delights, others for offices and dignities; and each one is fully perswaded, that he taketh the best and wisest way, to obtaine the thing that he desireth. But when the terrible presence of death, and the danger of our account discovereth the vanitie of our hopes: then finding our selues to be in arrerages for our account, we shall cleerely perceiue, how foully we haue beene deceiued; and we shall see, that by following that way, wherby

by we thought to haue found quietnesse and rest, we find our perdition.

O what miserable men are we ? how blindly doe we now wander vp and downe in the world? What eyes shall we then haue? how shall our iudgement be then altered ? how farre different shall it be from that it was before ? Then shall we plainly see, how all the things of this world are miserable, her goods false, her wayes crooked, her hopes vaine, her promises lying, her pleasures bitter, her glory short and vaine.

Then shall we perceiue (although too late) how her riches were thornes and her delights poyson. To be short, then shall we see, how our eyes haue beene closed vp, and that we neuer knew whether we went : and (at the end of our iourney) we shall find our selues in the streets of Samaria, and in the snare of the iudgement of Almighty God ; and compassed about with all our enemies, to wit, the diuels and our sinnes. O

O how shall the wicked men be confounded at that houre? and how fouly shall they see themselves beguiled? How truly may euery one of them say at that time, O miserable wretch that I am, what other commoditie haue I now by all my pleasures past, but onely that I haue prouoked at this dreadfull houre, the indignation of the Iudge against me, who must giue sentence vpon me? Now my pleasures are all dead & gone, and there remaineth of them neither relique or memorie, to comfort me withall; no more, then if they had neuer bene, yea, contraiwise, they remaine as thornes, that lie pricking all about my heart, they make my cause doubtfull, they torment my woful soule now presently, & peraduenture shall torment it euerlastingly, for euer and euer.

This is the fruit that I haue gathered of my dissolute and wanton life, and of all my carnall delights. This is the setting of my teeth on edge, that my gluttonies past doe
cause

cause me now to haue: my pleasures and delights haue now forsaken me, they are quite gone away, and will neuer returne againe; yea, perhaps (in stead of pleasures that continued but a moment) there are prepared for me euerlasting horrible torments in hell fire.

Now, what blindnesse can be greater then this? How much better had it beene for me, neuer to haue beene borne, then to haue offended him, of whose helpe and fauour I haue at this present so great neede? How much better had it beene for me, that the earth had opened and swallowed me vp before I had oncethought to offend him? O vnfortunate day! O cursed houre, wherein I offended the Lord! Why did I not consider before hand of this dreadfull houre? Why was I not sooner mindfull of this terrible iudgement? How were mine eyes blinded with so small a glimse? Is this the way that I tooke to be so certaine and sure? Is this the end that all the honours of the world

world come vnto? What? Are all those things which I haue so greatly esteemed heretofore, of so little account at this present?

After all this, there followeth also another griefe as great as this, which is the feare of the account which shall then be required of vs: this is one of the greatest troubles and griefes we shall haue at that time. For besides this, that it is so terrible a matter to enter into iudgement with Almighty God, the very diuels also & fiendes of hell, will increase this feare at that houre, which before they were wont to extenuate & diminish vnto vs, with the hope and colour of Gods mercy. Then will they put vs in minde of the greatnesse and profoundnesse of the iudgements of Almighty God, and of his iustice, which they will then shew to be so great, that he pardoned not his owne onely Sonne for the sinnes of others. *If this then be done in greene wood, what shall be done (say they) in drie woode?* Then the wicked

Luk. 23.
31.

wicked man shall beginne to tremble and quake for feare, and say to himselfe; O miserable wretch that I am, if that be true which all the Scripture reporteth, to wit, that Almighty God will giue to euery man according to his workes, what may I hope to receiue at his hands that haue done so many wicked workes? If the Gospel say, that the tree shall be iudged according to fruit that it yeeldeth, what iudgement may I looke for, that haue brought foorth so many wicked fruits? If it be true which the Prophet saith, that none shall ascend vp to the hill of God, vnlesse he haue innocent hands, and an vn-defiled heart: whither shall I then goe, that haue had such wicked hands and such a filthy heart? If the saying of the Wise-man be true, that whosoever shutteth his eares, and will not heare the Law, shall crie and not be heard, what may I looke for? that haue had mine eares shut against Almighty God, & yethaue had them so open,

to

Rom. 2.6.

1. Cor. 5.

10.

Mat. 3. 10.

Mat. 7. 19.

Psal. 24.

3. 4.

Prou. 28.

9.

to hearken after lies and vanities of the world?

Wherefore (O my omnipotent God) with what face shall I now appeare before thee, and desire thee to giue eare vnto me: seeing thou hast so oftentimes called me, and I would giue no eare vnto thee; how can I request thee to receiue me into thy house: seeing thou hast so oftentimes called at my house, and I haue shut my gates against thee? How shall I finde thee now at the time of my neede: seeing thou hast had so oftentimes neede of me, in thy poore and impotent members, and hast not found me? By what title or right may I request thee (now at the end of my iourney) to graunt me heauen, seeing I haue spent all my life time in the seruice of the diuell thine enemy?

O how iustly maist thou now say vnto me; thou hast serued the world and the diuell, get thee therefore vnto them, and let them giue thee thy hyre.

The

The like answere made the Prophet *Elizeus*, to King *Ioram* the sonne of *Achab*, who when he had spent and imploied all his life in the seruice and worshipping of Idols, and came in the time of his necessity to the Prophet of God, requesting him of helpe and remedy: the holy Prophet answered and sayd; O King *Ioram*, what hast thou to doe with me? get thee hence vnto the Prophets of thy Father and Mother, and desire them to helpe thee at this time.

O how many of vs doe follow this wicked King, both in our life and death? In our life we serue the world, and at the point of death we call vpon Almighty God. What answere may we looke to haue at that dreadfull houre, but euen the same that he hath already giuen in the like case, which is, What hast thou to do with me, sith thou didst neuer seruice vnto me? Get thee hence to thy Counsellors whom thou hast followed, and to thine Idols whom thou hast loued, serued

2. Reg. 3.
13.

Whensoever
a sinner
earnestly
repenteth,
and con-
uerteth
truly vnto
God, he
will for-
give and
receiue
him.

But few
sicke per-
sons (that
haue liued
dissolutely)
doe so, but
if they re-
cover their
health, they
returne or-
dinarily
again to
their for-
mer wic-
ked life.

Esay 57.
13.

*At the
houre of
our death
we wish
that we
had more
time to re-
pent vs of
our finnes.*

serued and adored : and speake vn-
to them to giue thee thy wages for
thy seruice.

When yee shall cry (saith Almighty God by his Prophet Esay) let them that yee haue gathered together, deliuer you : but the winde shall take them all away.

At this time the sicke-man be-
ginneth to wish , that he might
haue some space to repent him of
his former life , and he thinketh
then with himselfe; that if he might
obtaine it , O how vould he fast
and pray ? how vould he relieue
the poore ? and vwhat great vworks
of mercy vould he doe ? Yea, he
vould not content himselfe vvith
euery common kind of repentance,
but vould liue the most strait and
austere kind of life of all men in the
vworld. But alas , vvhen he per-
ceiueth by the increasing of his
sicknesse, that his request vvill not
be graunted, and calleth to minde,
vvhat time, opportunity & meanes
he hath had , to prepare himselfe
for this dreadfull houre , and how
fondly

fondly he hath suffered the same to passe in vaine, then is he wonderfully; grieued and vexed for this losse, and acknowledgeth himselfe to be well worthy of such punishment: for that he would not be mindfull before hand of his dreadfull account, but omitted to repent him of his sinnes, while he had time and space to doe it.

O vnto how many of vs doth it happen, to be beguiled after this sort? Spending and consuming the time, (vvhich Almighty God hath giuen vs to bestow in his seruice) in vanities and pleasures, and afterwards vvhén we stand in most neede of it, vve vwant it. And so happeneth vnto vs, as it doth commonly to the Pages and seruitors in the Court, vvhó being allowed a candle to light themselues to bed, doe spend their candle in play all the night, and afterwards are constrained to goe to bed darkling.

*A very
apt simili-
tude.*

How

How the Church or faithfull congregation comforteth and helpeth the sicke persons, at the time of their departing out of this life.

SECT. V.

How the Church or congregation helpeth the sicke persons at the houre of their death.

NOW approacheth the sicke person to his last end, and the Church of Christ (as a very louing and pittifull mother) beginneth then to helpe her children with prayers, as also that holy Sacrament of the Lords Supper, and withall the meanes she may else possibly doe.

And because his necessitie is so great (for at that instant it shall be determined what shall become of him for euer) great haste is made to haue the passing bell to be tolled, whereby the faithfull people that shall heare the same, may be put in minde to helpe the sicke man with their deuout prayers in
this

this his great perrill and danger.

And when they perceiue his senses beginne to faile, his speech to faulter, his eyes to sinke, and his feete to die, then the Pastor is called for, to minister some heavenly physicke for the health of his soule, whose body they see to be past recovery.

Thus doth the godly Preacher beginne to instruct the sicke man in the matter of saluation, and to prepare him for a better life; he first sheweth him, that the cause of his sicknesse is his sinne and transgression, which deserueth to be punished with euerlasting death: he layeth before him the fearefull threatnings of God against sinne, and the examples of his seuerer animaduersion and punishment of the same; that now it behooueth him to repent him of his wicked life vnfeignedly, and to call vncessantly for grace and mercy.

And if he perceiue him sufficiently to be cast downe with the sense of his finnes, and the consideration

ration of Gods iustice and vengeance for the same ; then doth he raise him vp with the hope of his mercy, and layeth before him the sweet and comfortable promises of God in Christ Iesus : who by his bitter death and passion , hath sustained the punishment due to the sinnes of men , and by his holy life hath performed that righteousness which was required of them. So that if the sicke man can but lay hold on Christ Iesus with the hand of faith, if he can beleue and confesse, that the Sonne of God died and rose againe for him, and for his saluation : he may as fully perswade and assure himselfe of eternall life , as if he had the fruition thereof already.

But if the sicke man be desirous to receiue the Sacrament of Christs blessed body and blood, as the pledge and earnest of his redemption and inheritance, purchased by the death of Christ , and represented by that holy mystery ; then doth the Pastor relieue and
cheere

cheere the sicke mans fainting soule, with that diuine and heauenly foode, whereby he is vnited and knit vnto Christ the head, as a member of his mysticall body, and whereby he is ingrafted (as a liuely braunch) into that true and liuing Vine, which yeeldeth fruite vnto eternall life.

Then (as the sicke man draweth on to his longest home) the Minister, with the rest of those that are present, beginneth to commend him in their prayers vnto Almighty God, beseeching him to strengthen and increase his feeble faith, to arme him with patience in this extremity, and to grant him a happy passage to the ioyes of heauen. Thus is the sicke person relieved and comforted on euery side with the blessed Sacrament, and deuout prayers of the faithfull, at the time of his passing out of this world, when (otherwise) he would be ready to despaire of Gods mercy, with the remembrance of all his former dissolute disorders, and wanton

wanton pleasures and delights, which at that time would represent themselves most lively vnto him.

Into what a narrow strait (trowe yee) should he be brought, and what an extreame anguish and grieve should he feele, with the cogitation of his former wicked and licentious life : if the hope of Gods fauour, and the consideration of those inestimable benefits, which he trusteth to receiue by the meanes of Christ, did not rid him of that doubtfulness, and mightily comfort his perplexed conscience.

*Of the panges of death, and of the
great paine and agony the soule
abideth, at her departure
out of the body.*

SECT. VI.

After this followeth the agony
and panges of death, which is
surely the greatest of all the con-
flicts we haue in this life. Then his
friends and executors beginne to
prouide his winding sheet, and o-
ther things for his funerals: then
they beginne to say to the sicke-
man, that the houre of his depar-
ture out of this world is now come:
and therefore they counsell him, to
recommend himselfe vnto Almight-
ty God, and to call hartily vpon
him in this last time of his trouble,
who hath promised to heare and
helpe all those that call vpon him.
Then the sicke man beginneth to
heare the wofull cries, and pittifull
lamentations of his poore wife,
who (now presently) beginneth to
K feele

*Of the
pangs of
death.*

feeble the discomforts of her new widow-hood, and solitary life. Then the soule of the sicke-man is ready to depart from the body, and at the time of her going, euery one of his members is sore grieued and vexed therewith.

Then are the cares of the soule renewed afresh: then is the soule in a maruellous great conflict and agony, not so much for her departure, as for feare of the houre of her dreadfull account, approaching so neere vnto her: then is the time of trembling and quaking, yea, euen of such as be most stout and courageous.

*A notable
example.*

It is reported of a godly Father, that as he was passing out of this world, he beganne to tremble and feare, and was loath to die, howbeit the holy man encouraged himselfe saying; Goe soorth my soule, goe soorth out of this body, wherof shouldest thou be afraide? it is threescore and tenne yeeres that thou hast serued Christ, and art thou yet afraide of death? now, if
this

this holy man were afraide of his passing out of this world, who had serued Christ so many yeeres : what shall he doe, who (peraduenture) hath offended him so many yeeres ? Whether shall hee goe ? whom shall he call vpon ? what counsell shall he take ? O that men vnderstood, how great perplexity and anguish is at this dreadfull houre !

Imagine now (I beseech thee) in what a dolefull case the heart of the Patriarke *Isaacke* was, when his Father held him bound hands and feet, and layd him vpon the wood to sacrifice him ; when hee saw his fathers glistering sword ouer his head, and vnderneath him the flames of fire burning, and the seruants (that might haue succoured him) staying at the foot of the hill, and he himselfe bound hands and feet in such sort, that he could neither flie nor defend himselfe : in what plight (trow yee) was the heart of this blessed young man, when hee sawe himselfe in so

Gen.22.9

*In what
erplexity
the soule of
the wicked
man is at
the houre
of death.*

narrow a straite ?

And surely, in farre greater perplexitie is the soule of the wicked man, at this dreadfull houre: because he can turne his eyes on no side, where he shall not see occasions of great terrour and feare. If he looke vpward, he seeth the terrible sword of the iustice of Almighty God threatning him: if he looke downward, he seeth the graue open, euer gaping and tarrying for him: if he looke within himselfe, he seeth his owne conscience gnawing and biting him: If he looke about him, there be Angels and diuels on both sides of him watching and expecting the end of the sentence, whether of them shall haue the prey: if he looke backward, he seeth his dolefull wife, his little young children, his poore seruants, his kinsfolke, his friends, his companions, his acquaintance, his houses, his lands, and the goods of this life, to remaine all behinde, and are not able to succour him in this his great distresse:

treffe : for as much as he must depart all alone out of this life , and they all must remaine still here.

To conclude , if (after all this) he take a view of himselfe, and consider what he is inwardly : he shall be wonderfully amazed and afraid, to see himselfe in such a dangerous and terrible estate, in so much, as (if it were possible) he would flie away euen from himselfe.

Now (alas) to depart from the body is a thing intollerable , to continue still therein, is a thing impossible : and to deferre his departure any longer , will not be granted.

All the time past seemeth vnto him but as a blast of wind, and that that is to come , appeareth (as it is in deede) infinite. Now what shall the miserable soule doe, being thus compassed and inuironed about with so many straits ? O how fond and blind are the sonnes of *Adam*, that will not prouide in time for this terrible passage ?

*¶ Of the funerals and burying of the
body, with the filthinesse and
loathsomnesse thereof,
after it is
dead.*

SECT. VII.

*Of the fun-
nera's and
burying of
the body,
with the
lothsomes
thereof.*

LAST of all, when this great conflict is ended, the soule is violently taken away from the body, and departeth from her ancient habitation; the body remaining vterly spoiled of all the beautie and qualities it had: Now let vs consider, what lot each one of these two parts must haue. First, consider in what case the body is after the soule is departed out of it: what thing is more esteemed then the body of a Prince while he is aliue, and what thing is more contemptible and vile, then the very same body when it is dead? Where is then that former princely maiestie become? Where is that royall behaviour and glorious magnificence?

Where

Where is that high authority and
soueraignty ? Where is that ter-
rour and feare at the beholding of
his presence ? Where is that cap-
ping, kneeling, and speaking vnto
him with such reuerence and sub-
iection ? how quickly is all this gay
pompe vtterly ouerthrowne and
come to nothing, as if it had beene
but a meere dreame, or a play on
a stage that is dispatched in an
houre ?

Then out of hand the winding
sheete is prouided and brought
forth, which is the richest Iewell he
may take with him out of this life :
and this is the greatest recompence,
that the richest man in this world
shall haue of all his goods at that
houre. I wish this point were well
considered by euery couetous
man, and by those that make their
money their God : whose blind-
nes and folly the Prophet repre-
hendeth in these words, *Be not
afraid when a man waxeth rich, and
when thou seest the glory of his house
very much multiplied and encreased:*

*The richest
man in the
world, must
at his death
be content
onely with
a winding
sheete.*

*Psal. 49.
16. 17.*

*Of the bur-
riall of the
body.*

for when he dyeth, he shall not carry his goods away with him, neither shall his glory goe downe with him.

Then doe they make a hole in the earth of seauen or eight foote long, (and no longer, though it be for *Alexander* the great, whom the whole world could not hold) and with that small roome onely must his body be content. There they appoint him his house for euer, there he taketh vp his perpetuall lodging, vntill the last day of generall iudgement, in company with other dead bodies : there the wormes craule out to giue him his entertainment. To be short, there they let him downe in a poore white sheete, his face being couered with a napkin, and his hands and feet fast bound, which truly needeth not, for he is then sure enough for breaking out of pryson, neither shall he be able to defend himselfe against any man. There the earth receiueth him into her lappe : there the bones of dead men kisse and welcome him; there

there the dust of his Auncestors imbraceth him, and inuiteth him to that table and house, which is appointed for all men liuing.

And the last honor that the world can doe vnto him at that time, is to cast a little earth vpon him, and to couer him well therewith, that the people may not feele his stinking sauour, and behold his dishonour: and the greatest pleasure, that his very deare and speciall friends can doe then vnto him, is to honour him with casting a handfull of earth vpon him. And therefore the faithfull people are wont to vse this ceremonie towards the dead, that Almighty God may dispose others to doe the same vnto them, when they shal be in the like case.

Now, what greater confession and acknowledging of our miserie can we deuise, then to see how men preuent before hand, that they may not want after their death so small a benefit as this is? O greedy couetousnesse of the liuing, and

great pouerty of the dead, why should a man desire and gape after so many things for this present life, being so short as it is, seeing so little will content him at the houre of his death?

Then the Graue-maker taketh the spade and picke-axe in his hand, and beginneth to tumble downe bones vpon bones, and to tread downe the earth very hard vpon him, in so much that the fairest face in all the world, the best trimmed and most charily kept from winde and Sunne, shall lie there, and be stamped vpon by the rude Graue-maker, who will not sticke to lay him on the face, and rap him on the skull, yea, and to batter downe his eyes and nose flat to his face, that they may lie well and euen with the earth.

And the fine dapper Gentleman, who (whiles he liued) might in no wise abide the winde to blow vpon him, no, not so much as a little haire or mote to fall vpon his garments, but in all haste it must be

be brushed off with great curiositie, here they lay and hurle vpon him a dunghill of filthineffe and dirt. And that sweet minion Gentlewoman also, that was wont (forsooth) to goe perfumed with Amber, and other odoriferous smelles: must be contented here to lie couered all ouer with earth, and foule crawling wormes and maggots.

This is the end of all the gay braueries, and of all the pompe and glory of the world. In this plight doe all his friends now leaue him, lying in that strait lodging, in that earth of obliuion, and in that darke prison, where he shall remaine accompanied with perpetuall solitarineffe, vntill the generall day of iudgement. O world, what is become of thy glory? O yee my houses, lands, and riches, where is your power? O my wife, my children, my friends, and kinsfolkes, where haue you now left me? How happeneth it that yee my old friends and companions doe so quickly forsake me, and leaue me here in
the

the earth thus solitarie alone? How chaunceth it that the wheele of my so great prosperity and felicity, is so quickly ouerturned and defaced?

2.Kin.9.
35.

They that saw Queene *Iezabel*, when she was (by the iust iudgement of God) eaten with dogges, when they saw that there remained nothing else of her beautie, but onely her skull, and the extreame parts of her feete and hands, those (I say) that had knowne her before in so great flourishing and roiall estate, and saw her at that time in such a miserable plight, wondering at that so great alteration and chaunge, demanded and sayd,

2.Kin.9.
37.

Heccine est illa Iezabell? Is this that Iezabell? And as many as passed by that way, and beheld her thus eaten with dogges, repeated the same exclamation, maruelling at so great a change, and sayd; *Is this that Iezabell?* Is this that great Queene, Lady of Israel? Is this she that was so mighty? She that vsurped and seized the lands and goods

goods of her subiects, by shedding of their blood ? Is death able to bring the mighty and puissant Princeſſe, to ſuch a baſe and miſerable calamitie ?

Now therefore my deare brother, goe downe (I pray thee) with thy ſpirit, into the graues and Sepulchers of ſuch Princes and great perſonages, as thou haſt either heard of or knowne in this world, and conſider, what a horrible and deformed forme of their bodies is there to be ſeene, and thou ſhalt ſee, that thou haſt good cauſe to make the like exclamation, and to uſe the ſame words and ſay: Is this that *Iezabell* ? Is this that amiable face, which I knew ſo faire and litlely ? Are theſe thoſe eyes that were ſo cleare and bright to behold ? Is this that pleaſant rowling tongue, that talked ſo eloquently, and made ſuch goodly diſcourſes ? Is this that fine and neate body, that was ſo trimly poliſhed and adorned ? Is this the end of the Maieſty of Princes Scepters and royall Crownes ?

Crownes ? Is this the end of the glory of the world ? O how oftentimes , saith a wise man , hath it beene my chaunce , to enter into the Sepulchers of some dead bodies, where wondring , or rather being greatly astonied at the sight that I saw , I fixed mine eyes aduisedly vpon the shapes of the dead corpses , I set the bones in order , I ioyned the hands together , and set the lips in their proper places , and spake thus secretly to my selfe.

Behold these feete , that haue trauelled such crooked paths and wayes ; these hands also that haue committed so many wicked Acts ; these eyes that haue beheld so many vanities ; this mouth , that hath eaten and deuoured so many delicate and superfluous meates ; behold this skull of his head , that hath built so many vaine castles and Towers in the ayre ; this dust and filthy skinne , for whose pleasure and delight he hath comitted so many finnes and wickednesse , and for which cause , the soule
of

of this body doth and shall (perhaps) suffer euerlasting horrible torments in hell fire.

This done, I departed out of that place, wholly astonied and amazed, and meeting with certaine persons both men and women, young and old, I beheld them likewise, and considered, that both they and I, should shortly appeare in the like vgly forme, and seeme as vile and lothsome to behold, as those deade bodies are now presently. Wherefore what a fond and wicked wretch am I, to liue in such wise as I doe? To what end is my purchasing and heaping together of lands and riches, and my building of such sumptuous houses: seeing I shall shortly be here so poore and naked? To what end are my gay braueries, and gorgeous ornaments in my apparell, and furniture of household stuffe: seeing I shall shortly be here so filthy and lothsome to behold? To what end are my delicate dishes, my sugred sawces and daintie fare; seeing

seeing I shall shortly be here meate
for the wormes and maggots of the
earth?

*What becommeth of the soule after it
is départed out of the body, and of
the dreadfull iudgement and
sentence that shall be giuen
vpon it at that time.*

SECT. VIII.

Statutum est hominibus semel mori, post hoc autem iudicium. Hebr. 12. verse 27.

Omne verbum otiosum, quod loquuti fuerint homines, reddent rationem de eo in die Iudicij. Matth. 12. verse 36.

*Note, that
there bee
two iudgements: One
is at the
houre of*

L Et vs now leaue the body lying thus buried in the graue, and let vs see, what way the soule taketh through that new world, which is (as it were) another Hemisphere

misphere, where it findeth a new heauen, a new earth, another kind of life, and another manner of vnderstanding and knowledge.

The soule then (after it is departed out of the body) entreth into this new Region, where those that be liuing neuer entred, a place full of feare and terror, and of the shadowes of death. But now, what shall this new stranger doe in this so strange a Countrie, vnlesse he haue the guard & defence of Angels for this time? O my soule saith S. Bernard, what a terrible day shall that be, when thou shalt enter (all alone) into that vnknowne Region, where those hellish monsters that are so horrible and vgly to behold, shall encounter and assault thee in the way? Who will then take thy part? Who will then defend thee? Who will then deliuer thee from those ramping Lyons, which being raging mad for hunger, do lie there in wait to deuour thee?

Vndoubtedly this is a very fearful way: but the iudgement that shall

euery mans death, which is called the particular iudgement: and the other is at doomes day, which shall be the vniuersall iudgement of all mankinde together.

*At the
houre of
death, the
soule must
render a
particular
account
unto Al-
mighty
God, of all
things, and
then it shal
be iudged,
what shal
become of
it for ever-
more, and
this is ter-
med her
particular
iudgement.*

*2. Sa. 14.
26.*

shall then so solemnely be giuen, is farre more terrible. Who is able to declare how strait the decision of this particular iudgement shall be? How righteous the iudge? How busie and solicitous the diuels our accusers? How few intercessors on our side? What a particular examination shall then be made of euery point of our account? and what a long processe shall be drawne of all our whole life, and as our Sauour affirmeth, *We must then render an account of euery idle word: Mat. 12.* Wherefore, *If the iust man*, as S. Peter saith, *shall hardly be saved, where shall the sinners and wicked men shew themselves?* 1. Pet. 4. 18. It is a thing very worthy to be noted, that whereas a man would thinke, that those things that we haue most loued, and for which we haue taken most paines, should most helpe vs in this great distresse; it falleth out quite contrary, for they shall not onely not helpe vs, but also be an occasion at that time, of
more

more paine and griefe vnto vs. The thing that *Absolon* loued and esteemed aboue all things, was the goodly haire of his head, and that very haire Almighty God ordained by his iust iudgement, to be the cause of his death.

2. Sa. 18.9

Now, the very same iudgement is prepared for all wicked persons at that houre, that those things that euery man most loued in this life, and for which he committed most hainous offences against Almighty God, the very same things shall make his account more dreadfull, and be occasion of great torment vnto him. There shall our children whom we haue sought to enrich (whether it were by right or wrong) accuse vs. There shall the naughty harlot, (for whose wanton loue we haue broken the lawes and commandements of Almighty God,) pleade against vs. There shall our lands, our goods, our offices, our dignities, our pleasures and delights (which were our Idols) be our hang-man, and torment

The things that we loue most in this life, shall make our account more doubtful, and be griefe vnto vs at the houre of our death.

Psal. 130.

3.

ment vs most cruelly. Then shall Almighty GOD giue iudgement vpon all the Gods of Egypt, according to the matter, in such sort, that those very things wherein we haue put all our glory, shall at that time bee the cause of our ruine. Now, if the seuerity of the dreadful sentence of Almighty God, be answerable to our sinnes: alas, who shall be able to abide it? An ancient holy Father was wont to say, that of three things he liued continually in great feare: The first was when his soule should depart out of his body; The second, when it should bee presented before the iudgement seat of Almighty God; The third, when the sentence of his cause should bee giuen and pronounced: But now (which is most terrible of all) what if Almighty God shall giue this most terrible sentence against thee, that thou shalt be damned for euer, to the horrible torments of hell fire, there to continue infinite millions of yeares, and world without end;

in

in what a terrible strait shalt thou then be? what sorrow, what griefe, what anguish shalt thou then feele? Againe, what triumphes and ioyes will the Devils thine enemies make at that time?

Then shall that sentence of the Prophet be fulfilled, saying: *All thine enemies shall open their mouthes upon thee, they shall laugh thee to scorne, and gnash their teeth at thee, and say, we will deuoure him. This is the day we haue so long looked for, we haue found him, we haue espied him. But thou O sweet Iesus, illuminate the eyes of my soule (I beseech thee) that I sleepe not in death, that mine enemy may neuer say, I haue preuailed against him, Amen.*

Lam. 2. 16

Psa. 13. 3.
4.

Meditation

Meditation for Thursday Morning.

Of the Generall day of Iudgement.

¶ This day (after due preparation) thou hast to meditate upon the day of the generall iudgement: that by meanes of this consideration, those two principall effects may be stirred up in thy soule, to wit, the feare of God, and the abhorring of sinne.

I. Of the dreadfulnesse and terror of the generall Iudgement.

COnsider first, what a terrible day that shall be, in which the causes of all the children of *Adam* shalbe thoroughly examined, the Proesse of all our liues diligently perused, and a
generall

generall definitiue sentence giuen,
what shall become of vs all for e-
uermore. That day shall com-
prise in it, all the dayes of all ages
and times, both present, past, and
to come : for vpon that day, the
world shall render an account of all
these times : And then shall Al-
mighty God poure out the anger
and indignation, which he hath ga-
thered together in all ages. How
violently shall the maine floud of
Gods wrath and indignation break
out at that day : which containeth
in it so many flouds of anger and
wrath, as there haue beene sinnes
committed since the beginning of
the world vntill that day? and ther-
fore the Prophet had good cause to
say, *That day shall be a day of anger,*
a day of calamitie and miserie : a day
of obscuritie and darknesse : a day of
clouds and tempestuous stormes : a
day of the Trumpet and alarum a-
gainst the strong Citties, and against
the high Towers.

Soph. 5.
15.

2.Of



2. *Of the dreadfull signes that shall
goe before the generall day of
Iudgement.*

Luk. 21.
25.

SEcondly consider, what feare-
full and terrible signes shall goe
before this day: for (as our Sau-
our saith) before the comming of
this day, *There shall be signes in the
Sunne, in the Moone, and in the
Starres, and in all creatures, both of
heaven and earth.* For they shall all
haue (as it were) a certaine feeling
and vnderstanding of their end, be-
fore they come to their end in-
deed: and shall tremble and quake,
and beginne to fall before they fall
indeede.

Luk. 21.
26.

But as for men, they shall (saith
he) goe vp and downe dry and wi-
thered, in great anguish and feare
of death, hearing the terrible roa-
rings of the Sea, and seeing the
great outrageous stormes and tem-
pests that shall then be stirring:
and by those dreadfull signes they
shall coniecture, what great cala-
mities

mities and miseries are threatned
to the world.

And in this wise shall they goe
wholly amazed and astonied, their
faces pale and wanne, their hearts
dead before death come, and as
persons condemned before the sen-
tence bee giuen. For they shall
measure the perils and dangers to
come, by the great feare and ter-
rour they bee presently in, and
euery one shall bee so thoroughly
occupied with his owne affaires,
that none shall thinke of others, no,
not so much as the Father of the
Sonne, or the Sonne of the Father:
no man shall haue to doe for any
other man, because no man shall
be sufficient for himselfe alone.

The Sibelles doe affirme, that at
that time the beasts shall goe bel-
lowing and roaring through the
fields and Cities, and that the trees
shall sweat blood, and that the Sea
shall cast yp the fishes on the dry
ground: but if this seeme inredi-
ble to any man, let him consider
that there is much more spoken in

L

the

Luk. 21.
16.

the Gospel For it is a greater matter for men to be dried vp, then for the sea to be dried vp: & it is a greater matter that the vertues of the heauens should be mooued, then that al creatures in the earth should be altered.

3 Of the comming of the flood of fire before the Iudge: and of the dreadfull sound of the trumpet at the generall iudgement.

THirdly, consider that vniuersall flood of fire that shal come before the Iudge, and that dreadfull sound of the Trumpet, which the Archangell shal blowe, to summon and call all the generations of the world, to assemble together in one place, and to bee present at their generall and vniuersall iudgement.

And aboue all this, consider, with what a dreadfull maiesty the Iudge shal come, whole comming is described by the Prophet *Nabum* in these words: *Our Lord shall come like*

Nahum. i

3, 4, 5, 6.

like a tempest and furious whirle-
winde, and the cloudes are the dust of
his feete. He shall take indignation a-
gainst the Sea, and it shall waxe dry,
and all the Rivers of the earth shall be
dried up. The hill Basan and Carme-
lus shall be withered, and the flower of
Mount Libanus shall fade and fall
away. The Mountaines shall quake
before him, and the hills shall melt. The
earth shall tremble at his presence,
and the world, and all the inhabitants
thereof, who shall stand before the
face of his indignation? And who shall
abide the fiercenes of his fury? His
wrath shall be poured out like a fire,
and the very Rockes shall become dust
before him.

4. Of the strait account that shall
then be required of every
man.

After this consider, what a
strait account shall there bee
required of every man. *Verily* (saith
Iob) *no man can be justified, if he be*
compared with Almighty God, and if

Iob 9. 2. 3.

he contend with him in iudgement,
of a thousand things that bee shall
charge him withall, bee shall not bee
able to answere vnto one.

*How Al-
mighty God
shall then
accuse the
wicked
within
their owne
consciences.*

Now then, what shall euery
wicked person thinke at that time,
when Almighty GOD shall enter
with him into this examination,
and shall there (within his owne
conscience) say thus vnto him.
Come hither thou wicked and
naughty man, what hast thou seene
in me, that thou shouldst thus de-
spise me, and goe to mine enemies
side? I haue raised thee from the
dust of the earth, and created thee
after mine owne image and like-
nes: I haue giuen thee vertue and
strength wherewith thou mightst
haue obtained my glory, but thou
(despising the benefites and com-
mandements of life, which I gaue
giuen thee) wouldest rather follow
the eyes of the deceiuer, then the
wholesome counsell of thy Lord
and Creator.

To deliuer thee from this foule
fall, I went downe from heauen in-

to

to earth, where I suffered the greatest paines, torments and reproaches, that euer were suffered in the world. For thee haue I fasted; for thee haue I trauailed from place to place; for thee haue I watched; laboured and sweat drops of blood; for thee haue I suffered persecutions, scourgings, blasphemies, reproches; buffetings, dishonours, torments, and euen death it selfe vpon the Crosse.

To be short, for thee I was born in much pouerty, for thee I liued in great paine, for thee I died with intollerable torments and grieve. Witnesse hereof are these wounds, both in my hands and feete, which are here to bee seene in my body. Witnesse hereof are heauen and earth, before whom I suffered. Witnesse hereof are the Sunne and Moone, which were eclipsed at the same houre.

Now what hast thou done with this thy soule, which I (with the shedding of mine own blood) purchased to be mine? In whose ser-

Ierc. 2. 12.

uice, hast thou imployed that which I bought so deerely? O foolish, wicked, and adulterous generation; why wouldest thou rather serue thy enemy with paine, then me thy Creator & Redeemer with ioy? Be yee astonied (O yee heauens) at this strange case, and let your gates fall downe at the strangenes hereof. *For two abominations hath my people committed.* They haue forsaken me that am the Fountaine of liuely water, and refused mee for another Barrabas. I called you very oftentimes, and yee would not answer me, I knocked at your gates, and ye would not awake. I stretched out my hands on the Crosse, and yee would not behold them. Yee haue despised my counsels, with all my promises and threatnings. Wherefore, speake yee now (O ye Angels) be you Iudges betweene mee and my Vineyard, what could I haue done more for it then I haue done?

Let the
wicked pro-

Now what answer can the wicked make here-vnto? Such as be
scoffers

scoffers at holy and diuine thinges; such as be mockers of vertue, such as be despisers of simplicitie; such as make more account of the lawes and statutes of the world, then of the lawes of Almighty God, such as haue beene deafe to heare the callings of God, vn sensible to vnderstand his inspirations; rebellious against his commandements, obdurate and vnthankfull for all his chastisements and benefites: what can they say? what answere can those persons make, that haue liued in such sort, as if they had beleueed that there were no GOD? And such as haue made none account of any other law, but onely how to procure their owne worldly interest and commodity.

What will ye doe (saith the Prophet Esay) *in the day of the visitation and calamity that shal come vpon you from a farre? vnto whom will ye flee for succour and help? What shall the glory and aboundances of your lands and riches at that time auaille*

vide what answer to make hereunto, now whiles they haue time in this world.

Esay 10.3

you: but that ye may bee carried away prisoners into hell, and there fall among the dead?

5 *Of the terrible sentence that the Iudge shall then giue against the wicked.*

After all this, consider, the terrible sentence which the Iudge shall thunder out against the wicked, and that dreadfull saying, which shall make the eares of all that shal heare it, to glow & tingle. *His lips (saith the Prophet Eley) are full of indignation, and his tongue is like a consuming fire. What fire shall burne so hot as these words?* *Depart from me ye cursed into everlasting fire.* This is the most terrible saying that can bee said to a creature: for by this departure and separation, is vnderstoode the paine which the Diuines call, *Pœnam damni*, that is, the losse of all losses; which is an vniuersall spoyle of all things, and a deprivation of the chiefest goodnesse, to wit, of Almighty

Esa. 30. 27

Math. 25.
41.

mighty God, in whom all good things doe consist. Now whither shall those cursed wicked persons goe (O Lord) that shall depart from thee? In what Haven shall they arrive? What Master shall they serve? *Whosoever they be that shall depart from thee, shall bee written in earth, because they have forsaken the vaine and spring of the water of life, which is Almighty G O D.*

Iere. 17.

The greatest punishment that the Romanes vsed to put a Citizen vnto, for certaine grieuous offences, was to banish him out of the noble Citie of Rome, and to confine him into some Iland apart, among some barbarous Nation. Now, if it were thought so great a punishment to bee banished out of the Citie of Rome, what a punishment shall this bee, to be banished out of the companie of Almighty G O D, and of all his elect? Yea, and to bee banished for ever and ever into the companie of Satan, and of those Barbarous

barous helhounds?

Math. 25.

43.

Depart from mee (saith Christ) *yeee cursed*, as if he should say, I haue invited you with my blessings, and yee would not come, now therefore take ye my curse to your despite. *The wicked man* (saith the Prophet) *loued malediction*, and it came vpon him, and he refused the blessing (that Almighty God offered vnto him) and therefore it shall be kept farre enough from him.

Math. 21

14.

Our Sauiour Christ cursed the Figge tree, and immediatly not on-ly the leaues, but euen also the body and rootes of the tree withered away; so as it neuer brought forth fruit any more. In like manner shall those miserable damned persons be accursed, and vtterly de- priued of all hope of saluation, and of all fruit and comfort for euer- more.

But whither dost thou send them O Lord? *unto a everlasting fire?* O what a bed is this for delicate and dainty persons? *Which of you* (saith the Prophet) *is able to dwell*

Eccl. 33. 24

in

in the burning fire? which of you is able to dwell in the everlasting flames? What greater curse and malediction can there bee then this? what calamity, what sentence, what aduersity may be compared with the only shadow of this? This is that terrible and fearefull fire, which the Prophet Esay setteth forth in these words.

The streames thereof shall be turned into melting pitch, it shall not be quenched night nor day: the smoake of it shall go up for evermore: it shall be desolate for generation to generation, no man shall ever passe through it.

Esay 34.9.
10.

The fourth Treatise, of the generall day of Iudgement, wherein the former meditation is declared more at large.

THe effects vndoubtedly are very great, which the feare of God worketh in the soule: who so feareth God, saith Ecclesiasticus, it shall goe well with him at his last end,

Ecclus. 1.
13.
Ecclus 25
10, 11, 12.

The feare
of God is
the begin-
ning of the
loue of God.

end, and on the day of his death he shall be blessed. And in another place he saith, How great is that man that hath attained unto wisdom and knowledge? but he he neuer so great, he is no greater then hee that feareth God: For the feare of the Lord hath placed his seat above all things. Blessed is that man to whom it is given to feare the Lord. Alas, that hath this feare, with whom shall wee compare him? for the feare of God is the beginning of his loue.

All these be the words of Ecclesiasticus, whereby it appeareth plainly, that the feare of God is the beginning of all goodnes, (for hence it is the beginning of his loue) and it is not onely the beginning, but also the key and perfection of all good things: as S. Bernard witnesseth, saying, I know this for a most certaine truth, that there is nothing of so great force and efficacy, to keepe us in the grace and fauour of God, as to loue at all times, in the feare of him, and to eschew alwaies all manner of proud and presumptuous thoughts.

Now

S. Bernard.

Now to obtaine this so precious
jewell, it availeth very much, to
occupy our minde in the conside-
ration & continuall remembrance
of the iudgement of Almighty
God; and aboue all other things,
in the consideration of that su-
preme and finall generall iudge-
ment, that shall be giuen in the end
of this world.

on This iudgement is the most
dreadfull thing of all that the holy
Scriptures declare vnto vs, for the
things that are there signified vnto
vs of this day are so terrible,
that were it not that Almighty
God himselfe reported them, they
would seem altogether incredible.
And therefore our Sauour, after
he had Preached and set out cer-
taine of them to his Disciples, the
greatnes of them was such, that
they seemed to exceed the com-
mon credulity and faith of men, in
regard whereof, he ended the mat-
ter with this affirmation, saying,
Verily I say vnto you, that the
world shall not stand before all these
things.

The consi-
deration &
continuall
remembrance
of the iudge-
ment of
Almighty
God will
helpe vs to
obtaine the
feare of
God.

Math. 13.
30.

things bee fulfilled, for Heauen and Earth shall faile, but my word shall neuer faile.

Act. 14. 16

It is written in the Acts of the Apostles, that when S. Paul preached before the President of Iuden, of the terrible things of this day: the same President began to tremble and quake at the wordes the Apostle spake; notwithstanding that he was an Infidell, and had no beliefe at all in this mystery.

Whereby it may appeare, what terrible things those were; that the Apostle then spake of, for the only found of them, was able to cause so great feare and trembling in a man that did not beleue them.

Now the Christian that believeth with them, and holdeth them for a matter of Faith, what a such sense and feeling should he haue in these things; when he heareth, readeth, or considereth them?

And let no man thinke to excuse himselfe, pretending innocency, & saying that these things are

are not spoken vnto him, but to vniust and wicked persons. For S. Jerome was a iust man, and yet (for all that) he said, *That so often as hee remembered the day of Iudgement, both his heart and his body trembled for very feare.*

St. Jerome

The Prophet David also was a iust man. yea, he was a man according to Gods owne heart: and yet (for all this) he had so great feare of the account of this day, that he said in a certaine Psalme, *O Lord enter not into Iudgement with thy seruant, for in thy sight no man liuing shall bee iustified.*

K. David

Psa. 143. 2

The holy man Job likewise was a most innocent and iust man, and yet (for all that) he liued in such exceeding feare all the dayes of his life, that hee reporteth thus of himselfe, and saith, *Like as hee that sayleth in the middes of a stormy tempest, is in great feare, when he seeth the furious raging waues coming vpon him: even so haue I trembled alwayes before the Majesty of Almighty God, & my feare hath bin*

Holy Job.

Job. 31. 23

so

so passing great, that I was not able to abide the heavy burden thereof.

S. Paul

1 Cor. 4. 4

But aboue all these, the Apostle St. Paul was a very iust man, and yet (for all that) he said thus of himselfe: I feele no remorse of Conscience of any thing I haue done amisse, and yet I count not my selfe safe and secure, for as much as the Lord is he that shall be my Iudge.

As if hee had said in expresse wordes: Many times it may happen, that (in our owne sight) wee finde our selues to be without blemish in our workes, and yet (in the sight of Almighty God) we be farre other wise, for that which lieth hidden from the eyes of men, is not hidden from the eyes of Almighty God.

Es. 1. 1. do

Vnto a rude and unskilfull Painter, the worke that he hath drawne seemeth to be very perfect: but a cunning and skilfull Painter, will finde many defects worthy to be noted in it. Now, how farre greater defects and imperfections shall the most high goodnesse and wisdome

dome of Almighty God finde, in a creature so euill inclined as man is? Who (as Job saith) drinketh sinne and iniquity as it were water.

Iob. 15. 16

Againe, if the sword of Almighty God did finde so much to be pared off in Heauen, how much more shall it finde in earth, which bringeth foorth nothing else but brambles and briers? And who is hee that hath all the corners of his soule so pure and cleane, but that he shall haue need to say with the Prophet, *Ab occultis meis munda me Domine: Cleanse mee O Lord from my secret finnes.* Wherefore, it behooueth all men, to liue in great feare and dread of this day of Iudgement, be their life neuer so iust, seeing the day is so dreadful, our life so faulty, & the Iudge so iust, and aboue all, seeing his indgements be so secret and profound, that no man knoweth what lotte shall fall vnto him. But (as our Sauour saith) *Two shall bee in the Field, the one shall be taken, and the other forsaken. Two in one bed*
she

Psal. 19.

11.

Math. 24.

40.

the one shall be taken, and the other forsaken. Two grinding in one mill, the one shall bee taken, and the other forsaken. In which wordes we be giuen to vnderstand, that of such persons, as are all of one same state and manner of life, some shall be carried vp to Heauen, and some throwne downe to the bottomelesse pit of Hell. Insomuch, as by this and many other places of the holy Scriptures it plainly appeareth; that no man can accompt himselfe secure and safe (by his owne righteousness or deserts) but he must rely wholly vpon the mercy of God in Christ Iesus, by vertue of whose death and resurrection, the true beleener may conceiue an assured hope of eternall life.

Titus 3. 5

Of the dreadfulness and terrour of the generall Iudgement, and how rigorous the day thereof

shall be.

S E C T. I.

TO consider well of the greatness of this Iudgement, thou must

must first presuppose, that there is
no tongue in the world able to ex-
presse the least part of the trou-
bles that shall be vpon this day.
And therefore the Prophet *Joell*
(being desirous to speake of the
greatnes thereof) found his wits
and senses so weake and confoun-
ded, that he began to stut & stam-
mer like a Child; and to say, *A! n!
a! what a day shall that bee?* The
like manner of speech vsed the Pro-
phet *Jeremy*, when Almighty God
would send him to Preach; to sig-
nifie that he was an Infant, and al-
together unable to discharge so
great an Embassie, as he was ap-
pointed by Almighty God to doe.

And the same manner doth the
Prophet *Joell* vse euent at this time,
to giue vs to vnderstand that there
is no tongue in the world, that will
not stut and stammer like a Child;
when it shall goe about to signifie
what thinges shall happen vpon
that dreadfull day. word: 21. b. 1. 1. b.

Vpon this day Almighty GOD
will reduce all such filthines as the
wicked

Joel 1. 1

Jer. 1. 6.

wicked haue caused in the world, (through their wicked workes) to his first due forme and comeliness: and as their filthy & wicked acts haue been many and great, euen so must the purifying of them be proportionable to the acts committed. And so shall the world be so much beautified by the punishment of the wicked, as it hath been defiled & disfigured through their offences.

When a man hath (by reason of some great fall) put his arme out of joynt, the more grieve and paine must he afterwards abide, before it can be set in joynt againe, and brought to his due proper place.

Now whereas the wicked haue disordered all things in this world, and set them out of joynt, and wrenched them out of their naturall places, when that heavenly reformer shall come to restore the world, by punishment of so many disorders: how great shall the punishment be, where so many and so great disorders haue beene?

This

This dreadfull day is called not onely the day of Anger, but also the day of our Lord, as the Prophet *Joell* rearmeth it: Giuing vs thereby to vnderstand, that all other dayes haue beene the dayes of men, in which they haue fulfilled their owne willes against the will of God, but this day is called the day of our Lord, because vpon this day our Lord will doe his will against the will of men.

Thou dost now sweare, and forswear, and blasphemee, and Almighty God in this meane while holdeth his peace, and saith nothing vnto it: but be thou well assured, the day shall come when Almighty God will breake off his long silence of so many dayes, and of so many iniuries, and will answer for his owne honour. So that there be no more but two dayes in the world: the one is the day of our Lord, and the other the day of men. Man (whiles his day endureth) may doe whatsoeuer he listeth, and

Almigh-

Joel 1. 15
Why the
day of
Judgement
is called the
day of our
Lord.

There bee
two dayes,
the one is
the day of
our Lord,
the other is
the day of
men.

2. Chron.
28.26.

2. Reg. 25.

Almighty God will hold his peace, and (as it were) winke at all his doings. Vpon this day, the King Sedechias may command the Prophet of God to be cast into a Well, and bread to be giuen vnto him by ounces. He may vse and abuse the Prophet at his pleasure, and at all those iniuries Almighty God will hold his peace. But after this day there will come another day, and Almighty God will take King Sedechias and depriue him of his Kingdome: he will destroy Ierusalem, and bring King Sedechias in fetters before the King of Babilon, and there shall all his sonnes and friends bee murdered before his face. There shall he command his eyes (which were preferued to see so many miseries to be plucked out of his head, which done, hee shall cause him to be carried in fetters to Babilon, and confine him into a prison, there to remaine all the dayes of his life. So that as man hath liberty to doe vpon his day whatsoeuer hee listeth, without any restraint

strait or impediment at all: euen
so will Almighty God haue free
liberty to doe vpon his day what
soeuer his will and pleasure shall
be; and no man shall be able to let
or disturbe him.

Of the dreadfull and terrible signes
that shall goe before the day of
the generall iudge-
ment.

SECT. II.

Finally, if thou desire to vnder-
stand what manner of day this
shall be, consider what signes shall
goe before it, for by the signes
thou shalt perceiue what the thing
shall be that is signified. First of all,
when that day shall be, no man know-
eth, no not the Angels in heauen, nor
yet the sonne himselfe (so reueale it
to any other) but the Father onely.
Howbeit, certaine signes shall goe
before it, whereby men may prog-
nosticate, not onely of the heere-
nesse of the day, but also of the
great-

Math. 13.
32.

Mat. 24. 7

The horri-
ble perse-
cution of
the Church
by Anti-
christ.

greatnes and dreadfulness thereof.

For (as our Sauour saith) before the coming of this day, there shall be great warres and troubles in the world: Nation shall rise against Nation, and Kingdome against Kingdome, and there shall be great earthquakes in many places, and pestilence and famine, and terrible things appearing in the ayre, and other great signes and wonders.

And which is more dreadfull then all this, there shall come that great and horrible persecution, so oftentimes mentioned in the holy Scriptures, which shall be executed by the most cruell persecutor that euer the Catholique Church hath had: to wit, by Antichrist, who shall impugne the Church of Christ most maliciously, not onely with most cruell warres and horrible torments, but also with apparant and fained miracles. Consider now therefore with thy selfe, what a terrible time that of Antichrist shall be, when the godly Martyr shall offer his body to the tormen-

tor,

tor, and the tormented shall worke miracles before his face.

To conclude, the tribulation of these dayes, as our Saviour saith, shall be so great, as the like was neuer since the beginning of the world, nor neuer shall bee; inso-much as if Almighty God of his great mercy, did not prouide to shorten these dayes, no Flesh should be saued: but for the Elects sake, the dayes of (Antichrist) shall be shortened.

After these signes (as this day of generall Iudgement draweth nearer and nearer) there shall appeare other signes more dreadfull then these: in the Sunne, in the Moone, and in the starres. Of which dreadfull signes, the Lord spake by his Prophet Ezekiell, saying: *I will cause the Starres of Heauen to bee darkened ouer thee, and I will coner the Sunne with a Cloude, and the Moone shall not shew forth her light. And I will cause all the lightes of Heauen to mourne and lament ouer thee: and I will send darkenesse ouer*

M

all

Math. 24.
21.22.

Ezech. 31
7.8.

all the Land. Now when these great signes and alterations shall appeare in the heauens: what may wee looke for vpon earth, which is wholly gouerned by the Heauens?

We see in a Common-weale, that when the heads that gouerned it, are in any tumult, all the other members and parts thereof, are also in like tumult: and vproge, and the whole Common-weale is tossed and turmoiled with armes and discention.

Now if all this body of the world be gouerned by the vertues and influence of the heauens, in case both the heauens and his body be altered, and out of their naturall order; in what ruthfull case then shall all the members and parts be that depend of them? The ayre shall be full of lightnings, whirlwindes, and blazing starres; the earth shall bee full of wide yawning cliffes, fearefull tremblings and quakings, and these earthquakes (as it is thought) shall bee

so

so great and violent, that they shall bee able to ouer-throw not onely the sumptuous Palaces, high Towers, and strong Castles, but even the very mountaines and Rockes themselves shall bee also shaken and ouerwhelmed by them, and quite remooued out of their places.

But most of all other Elements, the Sea shall at that time shew greatest rage and fury, and the waues thereof shall be so high and so furious, that it shall seeme that they will vterly ouerwhelme all the whole earth.

Such as dwell by the Sea side, shall bee in great dread and terror, by reason of the great rising of water: and such as dwell further off, shall bee wonderfully afraid of the horrible roaring and noyse of it, which shall be so extreamely outragious, that they shall bee heard many miles off.

In what a pittifull case then (I pray you) shall men bee in these

dayes? How shall they be astonied, confounded, yea, vtterly bereaued of their senses, of their speech, and of their taste of all thinges? Our Sauour saith, that at this time the people shal be in great anguish and distresse; and that men shall goe as though they were withered and dyled vp, and had no life in them, by reason of the great feare of those thinges that shall happen vnto the world.

Then shall they say one to another what meaneth this? What doe these terrible prognostications signifie? What will the world at the length bring forth, that it now swelleth and rageth in this furious wise? What shall the end be of all these so great tossings and alterations of all thinges? Now (after this sort) shall men goe vp and downe fore afraid and dismayd, their hearts fayling them, and carrying their armes a crosse, and one of them looking pittifully vpon another.

And they shall be in great dread and feare, beholding one another

to

to be so farre changed and disfigured, that euen that alone were enough to dismay them, although there were nothing else to be feared. All Occupations & Trades of the world shall then cease euery where : and so shall in like manner all study, and desire of purchasing and gaining. For the greatnes of the feare shall holde mens hearts so thorowly occupied, that they shall not onely forget these things, but they shall also forget euen to eat and drinke, and to doe such things as are necessary for the maintenance and sustentation of their liues. Their chiefeest care shall bee where to seeke out sure and safe places to defend themselves from Earthquakes, and from the tempestuous stormes of the ayre, and from the inundations of the Sea. And so men shall goe to hide themselves in the Caués and dens of wilde Beasts, and the wilde Beasts shall seeke likewise to saue themselves in the lodgings and houses of men, and so all things

shall be tossed and turmoyled vpside downe, and be full of terrour and confusion.

The present calamities shall afflict them very sore; but the great feare and dread of those that are to come, shall vex them worse, because they know not what the end shall be of such dolefull and lamentable beginnings.

I want wordes to declare this matter, as it were requisite to bee declared, and all that is said, is much lesse then that which shall be indeede.

Wee see (euen now by experience,) when any outrageous tempest riseth in the Sea, or when any stormie Whirlewinde or Earthquake happeneth vpon the Land, how wonderfully men are dismayde, how they tremble and bee astonied, and how both their strength and wittes doe faile them.

Now then, when the heauen the earth, the Sea, and the ayre, shall

shall bee wholly distempered and disordered, when in all Regions and Elements in the world there shall bee peculiar stormes and tempests, when the Sunne shall threaten with mourning, the Moon with blood, and the Starres with their fallings; who shall be able to eate; who shall be able to sleepe?

Who shall be able to take so much as one minute of rest; being compassed on each side with so many outrageous stormes and tempests?

O how miserable and vnhappy is the state and condition of the wicked, who are threatned with all these fearefull prognostications!

And contrariwise, how blessed is the state of the good and godly, vnto whom all these things are fauours, comforts, and good tydings, of the happy prosperity so neere at hand approaching then vnto them? How ioyfully shall they then sing with the Prophet, *God is our refuge and our strength, and therefore wee will not feare,*

Psal. 45. 1.
2.

though the whole Earth be tossed and
turmoiled, and the Mountaines bee
remoued, and fall into the bottome
of the Sea.

Luk. 21.

30. 31

Take as yee vnderstand (saith our
Saviour) when the Figge-tree, and
all other Trees begin to blossome, and
to bring forth their fruit, that then
the Spring time draweth neere at
hand: euen so when yee shall see these
thinges come to passe, then may yee
perceiue that the Kingdome of God
is at hand. Then may yee open your
eyes, and lift up your head, because
the day of your redemption approa-
cheth.

O how ioyfull shall the good and
vertuous then bee? how well shall
they thinke all their labours, and
trauailes imployed? And contrari-
wise, how wofull and sorrowfull
shall the wicked be? and how sore
shall they then condemne all the
steppes and wayes of their sinfull
liues?

Of
they then sing with the Prophet
How ioyfull shall they be
when they shall see the day of
their redemption approach.

*Of the comming of the flood of fire
before the iudgement: of the dread-
full sound of the trumpet: of the
end of the world: and of
the resurrection of
the dead.*

SECT. III.

AFTER all these signes, shall the
comming of the Iudge ap-
proach neere at hand; before whom
there shall goe an vniuersall flood
of fire, which shall burne and con-
sume to ashes all the glory of the
world: this fire shall be to the wic-
ked a beginning of their paine, and
to the good a beginning of their
glory. Then shall all the glory of
the world haue an end: then shall
the moouing of the heauens, the
course of the Planets, and the ge-
neration of things cease, then shall
the variety of times, with all other
things that depend of the heauens,
haue an end. And so Saint Iohn
writeth in the Apocalips, *That he*

Reu. 10. 1.

saw a mighty Angell cloathed with a bright cloud, his face was like the Sunne: hee had a Raine-bowe for a Crowne on his head, his feete were like pillars of fire: of the which, one he set on the Sea, and the other upon the land. And hee saith that this Angell lifted up his arme towards heauen, and sware by him that liueth euerlastingly, world without end, that from thence forth there should be no more time.

That is to say, that there should be no mouing of the heauens, nor of any other thing that is gouerned by them; and (which is more then all this) there should be no place to repent vs for that wee haue done amisse, nor any time of meanes to provide for the life to come.

*An Arch-
angell with
the sound
of a Trum-
pet, shall
summon all
Nations to
the genrall
iudgement.*

After this fire, there shall come (as the Apostle saith) an Archangell with great power and maiesty, and hee shall sound a Trumpet, 1. Thes. 4. 16. (to wit, a great and terrible voice) whose sound shall be heard ouer all the parts of the world, and with this Trumpet hee shall

shall summon all Nations to come to the generall Iudgement.

This is that fearefull voyce whereof Saint Ierome speaketh, saying, *Whether I eate or drinke, or whatsoeuer I doe, me seemeth alwaies that I heare that voyce sounding in mine eares, which shall say, Rise up all ye that be dead, and come to iudgement.*

S. Ierome.

Who shall appeale from this summons? who shall bee able to auoide this iudgement? whose heart shall not tremble and quake for feare, at the terrible sound of this voyce? This voyce shall take from death all her spoiles, and cause her to restore againe all that shee hath taken away from the world. And so S. Iohn saith, that then *The Sea shall restore the dead body, which it hath had, and likewise both death and Hell shall restore all those bodies that they haue.*

Reuel. 20.

13.

Now, what a wonderfull sight shall that be, to see the Sea and the earth to bring forth in all parts such variety of bodies, and to see so many

many huge Armies, and so many sorts and diuersities of Nations and people assembled together? There shall the Alexanders appeare, there shall the Xerxes and Artaxerxes, there the Darijs, and the Emperours of Rome, and the most mighty Kings and puissant Princes of the world, with another manner of habite and behauour, and with other kinde of thoughts, much differing from those that they had in this life.

To bee short, there shall all the children of Adam meete together, euery one to giue vp an account of his owne life, and to be iudged according to his workes. Howbeit, although all persons shall rise again at that day, neuer to die any more: yet shall there be a great difference betweene bodies and bodies. For the bodies of the iust shall rise very beautifull, and bright as the Sun; but the bodies of the wicked shall rise very blacke and filthy, euen like vnto death it selfe.

Now what a great ioy shall it be

Great difference shall be at the day of resurrection betweene the bodies of the iust, and the bodies of the wicked.

be then to the soules of the iust, to see their desires now fully accomplished? What a ioy shall it be to see themselues (after so long a banishment) to be vnited and ioyned euerlastingly in company with their most deare and louing brethren? With what ioy may the soule say then vnto the body, O my body and faithfull companion, that hast holpen mee to gaine this Crowne, that hast so oftentimes fasted, watched, and prayed, that hast suffered with me the trauell of poerty, the crosse of afflictions, and the contradictions and reproaches of the world. How oftentimes hast thou spared the meate from thine owne belly, to giue it to the poore? How often hast thou lacked cloathes thy selfe, to cloathe the naked? How often hast thou renounced and lost thine owne right and title, for that thou wouldst not breake peace, and be at discention with thy neighbour? Wherefore it is meet that thou shouldst now be partaker of this heauenly treasure,

*Of the ioy-
full mee-
ting of the
soules and
bodies of
the iust, at
the day of
generall
iudgement.*

Psa. 133.1

Of the sor-
rowfull and
grievous
meeting of
the soules
and bodies
of the dam-

sure, seeing thou hast helpen me to
gaine the same, and it is meete that
thou shouldest be my companion
in this my glory, seeing thou hast
beene my companion in all my
paines and labours. Then shall
these two faithfull friends be ioy-
ned together in one subiect, not (as
they were in this life) with con-
trary appetites and desires, but
with a league of perpetuall peace
and conformity, so as they may
sing and say for euer: *Behold what
a good and ioyfull thing it is for bre-
thren to dwell together in unity.*

But contrariwise, what a heauie-
nesse and grieve shall it be then to
the soule or the damned person,
when hee shall see his body in an
ugly forme, as there it shall bee
giuen vnto him: to wit, blacke, fil-
thy, stinking, and horrible.

Then shall hee say: O cursed
body; O beginning and end of my
paines and sorrowes; O cause of
my damnation: now art thou no
more my companion, but mine
enemie: now art thou no more

my

my helper, but my persecutor:
now art thou no more my habita-
tion, but the change and snare of
my destruction. O cursed taste,
how deereely doe I pay now for
thy delicates and delights? O stink-
ing flesh, that hast thus brought
me to these painefull horrible tor-
ments, by yeelding to thy lusts
and pleasures.

What alas! is this the body, for
whose sake I committed so many
sinnes? were these the delights of
this body, that caused me vtterly to
cast away my selfe? was it for this
stinking muck-hill, that I haue lost
for euer the Kingdome of heauen?
was it for this vile and filthy car-
kasse, that I haue lost for euer the
glory of life euermlasting? O yee in-
fernal Furies, rise vp now against
me, and deare & rent me in peeces:
for I haue well deserued these hor-
rible torments. Cursed be the day
of my vnfortunate birth, seeing my
hap must be so millerable, as to suf-
fer euermlasting torments in the
most horrible pit of hell fire, for so
short

ned per-
sons, at the
day of ge-
neral iudg-
ment.

Short pleasures and delights.

These, and other more desperate words, shall the damned soule speake vnto that body, which shee loued so exceedingly in this transitory world. But tell me ; (O miserable soule) why doost thou now so much abhorre that thing, which heretofore thou louedst so well ? Is not this flesh thy deerely beloued ? Is not this the belly, which thou madest thy God ? Is not this the face, which thou didst keepe so charily from winde and sunne ? Is not this the visage, which thou diddest paint with so many artificiall colours ? Are not these the armes & fingers, which glistered with rings of gold, bracelets and Diamonds ? Is not this the body, for whose sake search was made both by land and Sea, to furnish a table for it with all delicate and dainty dishes ? To haue a fine and soft bed, to procure curious and costly garments ? Who hath now so altered thy affection ? Who hath made thy body to looke now so horrible and ugly, which

which before seemed so faire and amiable?

Thou seest here now (Christian brother) what end the glory of the world hath, with all the vaine pleasures and delights of the body.

Of the strait account that shall be required of euery man: of the comming of the Iudge: of the matter of the iudgement: and of the witnesses and accusers that shall be there against the wicked.

SECT. IIII.

NOW when all mankinde shall be raised againe, and assembled together in one place, expecting the comming of the Iudge, then shall hee (whom Almightye God hath appointed to bee the Iudge ouer the quick & the dead) come downe. And like as at his first comming, he came with very great humility and meekenes, inuiting men

Act. 10. 42

Note here the two commings of Christ:

the first
was with
great hu-
mility, and
the second
shal be with
great ma-
iestie and
glory.

men vnto peace, and calling them to repentance: euen so at his second comming, he shall come with very great maiestie and glory, accompanied with all the powers and principalities of heauen, threatning all those with the fury of his anger, that refused to vse the meekenesse of his mercy.

Esay 2.19.

At this time the feare and terror of the wicked shall bee so great, That (as the Prophet Esay saith) they shall seeke the cliffes of stones, and the hollow places of the Rockes, to hide themselves therein: for the great feare they shall haue of the Lord, and of the glory of his Maiestie, when he commeth to iudge the world. To conclude, this feare shall be so great, That (as St. Iohn saith) both the heauens and the earth shall flee from the presence of the Iudge, and shall finde no place where to hide themselves.

Reu. 21.1.

At the day
of generall
iudgement,
euen the

Now, O ye heauens, why doe ye flee away? What haue ye done? Why are ye afraid? And if by the heauens, be vnderstood the blessed spirits

spirits that are in heauen. O yee blessed spirits, that were created and confirmed in grace, why doe yee flie away? What haue yee done? Why are yee afraid? Vndoubtedly they are not afraid for any danger that is towards themselves, but they bee afraid to behold in the Iudge, such a great maiestie and indignation, the greatnesse whereof shall bee able to strike all the heauens with terrour and admiration. When the Sea is outrageous and tempestuous, euen hee that standeth safe vpon the shore, is in a kinde of feare and admiration.

When the Father goeth like a Lyon about his house, in punishing his bondslaue, his innocent sonne is also afraid, although hee know right well that his Fathers rage is not bent against him, but against the slaue. Now what shall the wicked doe at this time, when euen the iust shall bee so greatly afraid? If the heauens flie for feare, what shall the earth doe?

And

blessed spirits shall be afraid to see so great maiestie & indignation in Christ the Iudge.

And if those that bee wholly spirit doe tremble and quake : what shall they doe that haue beene wholly flesh?

And if (as the Prophet saith) *The Mountaines shall melt in this day, before the face of Almighty G O D*, what stony hard hearts then haue we, that (for all this) be nothing at all moued? If the goodly Cellars of *Libanus* be shaken, what shall become of the tender twigs of the Desert? what shall the seely Lambe doe, when the sturdy Rammes doth stoope and tremble; and if the righteous shall scarcely be saued, where shall the sinner and vngodly appeare?

Then shall the Romaines behold those handes, which they haue wounded with sharpe nailes, and that side, which they pierced with a Speare; then shall the *Iewes* behold that blessed body, which they procured to be Crucified, and let them say if it bee not the same, which they reported that his Disciples had secretly stolne out of the

the graue. Thus shall the skarres of these woundes, be a witnesse of the redemption & remedy, which Almighty GOD sent into the world: thus shall they serue to iustifie the cause of Almighty God, and to leaue the wicked voyde of all manner of comfort and excuse, in that they refused the meanes of their redemption.

Then shall both *Jewes* and *Romaines*, haue good cause to be ashamed of their out-rage and cruelty: then shal they begin to strike and beate vpon their breasts, in signe of lamentation: and not onely they, but *All nations of the earth* (saith our Saviour) *shall then weepe and lament.* They shall weepe, and yet the teares at that time will not serue their turne: for inasmuch as they haue contemned the riches of his mercy, now they must abide the rigour of his Iustice; and because they despised the sweetnesse of his fauour, now must they feelee the sharpnes of his indignation and fury. They shall bewaile their

Math. 24.

30.

their sinnes past, their shame present, and the torments that are to come. They shall bewaile their miserable hap, their ynfortunate birth, and their cursed end.

For these (and many other causes) they shall weepe and waile very bitterly, and as persons wholly dismayed and fettered in all parts, and without all manner of comfort, and remedy: they shall wring their hands, and strike themselues vpon their breasts.

Then shall the Iudge make a diuision betweene the euill and the good: and place the Goats at his left hand, & the Sheepe at his right hand. O how happy and blessed shall those persons be, that shall be thought worthy to haue a place among those elected Sheepe! O Lord, I most humbly beseech thee, let me haue tribulation here in this world: punish me here: cut mee in pieces here: burne me here, so that I may there be placed at thy right hand. Then shall the generall iudgement begin to be solemnized:

Our Saviour Christ the Iudge shall make a separation betweene the good and the wicked.

Matth. 25.
33.

nized: and the causes of each one shall be thoroughly scanned and examined: according as the Prophet Daniell writeth in these words; I stood (saith hee) attentively, and I saw certaine seates set in their places, and the auncient of yeeres sate downe, whose garment was white as snow, and the hayre of his head like the pure wooll. The throne where he sate, was like flames of fire, and the wheeles thereof like burning fire. And a river of raging fire issued and came forth from before him. Thousand thousands were attendant to serue him, and tenne hundred thousand thousands stood waiting before him, &c. I beheld all this in the vision of the night, and I sawe one coming in the cloudes, who seemed to be the Sonne of man. Hitherto are the wordes of the Prophet Daniell. Whereunto Saint Iohn addeth, and saith: I saw all the dead (both great and small) standing before his throne, and there the Bookes were opened: and another Booke opened, which is the Booke of life, & the dead were

Dan. 7. 9.

Apoc. 20.
12.

were iudged according to the contents in those Bookes according to their workes.

Behold heere (deere Christian brother) the measure whereby thou shalt be iudged! Behold here the taxe and prices, whereby all things that thou doost shall be valued and esteemed; and not by the fond iudgement of the world, which haue the false and counterfeit waightes of Canaan in their hands, in whose ballance vertue and vice are iudged to be of small weight and account. In these books are written all our whole life, and that with such care and diligence, that a word hath no sooner passed thy mouth, but it is forthwith noted, and set in his proper Register.

Iob 31. 4.
Of what
things we
must giue
an account.
Math. 12.
36.

But of what things (trow yee) will the Iudge require an account of vs? O Lord (saith Iob) *thou hast numbred all the steppes of my life.* Certainly, there shall not bee so much as one idle word, nor one only thought, whereof an account will not be required in that iudgement.

Yea,

middest of so many dreadfull perils and dangers?

Iob 2. 3.

How commeth this to passe, that those persons, that haue most cause to feare this dreadfull day, doe least feare it? and those that haue least cause to feare it, doe liue in greatest feare thereof? Holy *Iob* was a iust man (for so Almighty God witnessed of him, with his owne mouth,) and yet (for all this) he liued in so great feare and dread of his account at the day of iudgement, that he said: *What shall I doe when Almighty G O D commeth to iudge? and when hee beginneth to question with me, what answere shall I make unto him?*

Iob 3 1. 14

Surely these be words that proceede from a very sore afflicted and troubled heart. *What shall I doe*, saith he: as if he had said; One care I haue that troubleth me continually, one naile I cary alwayes fixed in my heart, that will not suffer me to take any rest. *What shall I doe?* whither shall I goe? *What answere shall I make*, when Almighty

mighty God shall enter into iudgement with mee? But O holy and blessed man *Iob*, why art thou thus afraid? why art thou thus troubled and vexed? Art not thou hee that said, *I haue beene a Father vnto the poore, an eye vnto the blinde, and feete vnto the lame?* Art not thou he that said: that *In all thy life time, thy heart neuer reprov'd thee of any wicked deepe?* Now being a man of so great innocencie, why (O holy *Iob*) art thou thus afraid?

Iob 29.15

Iob 27.6.

Truly the cause is, for that this holy man knew right well, that Almighty G O D looked not with fleshly eyes, and that hee iudged not according to the iudgement of men; in whose eyes oftentimes that thing shineth very gay and bright, which in the sight of Almighty God is very abominable. Thou art (O holy *Iob*) very iustindeed, yea euen for this cause thou art very iust, because thou liuedst in so great feare. This feare of this holy man *Iob*, my deere brethren, condemneth our false securitie.

These words of his, ouerthrow our vaine confidence. For which of vs hath at any time (in respect of this care of our dreadfull account at the day of iudgement) once refrained from his dinner or supper, or broke his sleepe? Whereas those deuout godly persons, that thinke heere-vpon as they ought to thinke, doe oftentimes loose their sleepe, and their appetite to their meate; yea, and sometimes more then that also.

We reade in the liues of the ancient holy Fathers, that when one of those holy men sawe one of his Schollers laughing, he reprehended him for it, and said, What? knowing as thou doest, that thou must yeeld an account to Almighty God before heauen and earth, art thou yet (notwithstanding) so bold as to laugh? This holy Father thought, that that man which looked earnestly for this dreadfull account, could hardly laugh.

Now, as touching accusers and witnesses, there shall not want in this

this behalfe. For our owne very consciences shall be witnesses, and cry out against vs : all creatures which wee haue abused, shall be witnesses against vs : and about all, the Lord himselfe whom we haue offended, shall be also a witness against vs : as he himselfe hath signified by one of his Prophets, saying : *I will be a swift witness against Enchanters, adulterers, perjured persons, and against those that seeke cauils to defeat the labourer of his day wages, and against them that doe euill entreat the Widow and Orphan, and oppresse Pilgrimes & Strangers. For they doe not feare mee, saith the Lord.*

Maha.3.5.

Neither shall there want accusers against the wicked. For the Diuell himselfe shall be a sufficient accuser : who as *S. Augustine* writeth, shall alledge very exactly before the Iudge his right and title, and shall say vnto him; O most iust and righteous Iudge, thou canst not of iustice, but giue sentence and adiudge these wicked traytors to be

The deuill shall accuse the wicked at the day of iudgement.

mine : for so much as they haue
beene alwaies mine, and haue in all
things fulfilled my will. Thine they
were, (I grant,) because thou did-
dest create them, and make them
after thy image and likenes, and re-
deeme them with thy blood. But
they haue defaced thy Image, and
put on mine ; they haue refused
thine obedience, and embraced
mine; they haue despised thy com-
mandements, and obserued mine;
they haue liued with my spirit, they
haue imitated my works; they haue
walked in my steps, and in each
thing haue followed my counsels.
Consider how much more they
haue beene mine then thine, as
appeareth heerein; that notwith-
standing I gaue them nothing, I
promised them nothing, nor layd
my shoulders on the crosse for
them; yet haue they alwayes o-
beyed my commaundements, and
not thine. If I commaunded them
to sweare and forswear, to rob,
and to kill, to commit adulterie,
fornication, Simonie, and vsurie,
and

and to denie thy holy Name; all this they did willingly, and with great facility.

If I commaunded them to bestow their lands, their goods, their life, and their soule, for a point of honour and estimation, which I perswaded them in any wise to maintaine, or for a false delight whereunto I inuited them; they did forthwith very willingly hazard all this for my sake. But for thee, that art their God, their Creator, & their Redeemer, that gauest them their lands, their goods, their health, and life, that hast offered vnto them thy grace; and promised them thy glory; and aboue all this, hast suffered most cruell death vpon the Crosse for them; they neuer tooke the least paine and labour in the world. How oftentimes hast thou come to their doores in great pouerty, nakednes, & full of sores? And what almes haddest thou of them but a wayward answer, and shutting their doores in a great furie, and anger vpon thee, they

being then more carefull to feede their Hawkes, their Dogges, and their Horses, and to cloathe their walles with hangings of tapeffary, filke, and gold, then to relieue, cloathe, and helpe thee? Wherefore, seeing thou art a most iust Iudge, & knowest that this is most certainly true, the very order of iustice requireth, that they should be now punished for their iniuries and contempts done to so great a maiestie.

¶ Of the terrible sentence that the Iudge shall then pronounce against the wicked.

SECT. V.

NOW this accusation beeing found most true, Christ (the Iudge) will pronounce that terrible sentence against the wicked, saying: *Depart ye cursed into the everlasting fire, which is prepared for the deuill and his angels. For I was hungry, and ye gaue me not to eate: I was*
thirsty,

Math. 25.

41.

thirsty, and ye gaue me not to drinke, &c. And then shall the good goe to life euerlasting, and the wicked to fire euerlasting. Now, who is able to expresse what an intolerable anguish and griefe it will be to the damned persons, when they shall heare those most terrible words pronounced against them?

There shall they cry out to the Mountaines, to come and fall vpon them, and to the hilles to couer them: there shall they blaspheme, and reuile, and open their sacrilegious mouthes, euen against Almighty God: there shall they continually curse the day of their birth, and their vnhappy state; there shall their day wholly end; there shall their glory be finished; there shall their prosperity be vterly extinguished & ouerthrown; there shall the day of their terrible paines and griefes begin in their bodies, to continue for euer & euer: as Saint *Iohn* signifieth in his Apocalips, vnder the name of Babilon, in these words.

Apo. 18.

The Kings of the earth shall weepe and waile ouer themselves, that haue enioyed the pleasures and delights of Babilon, and haue committed fornication with her, when they shall see the smoake that riseth up from their torments, and they shal endeavour to keepe themselves a far off for feare of them, and say: Woe, woe, be vnto the great City of Babilon, for in one houre is her iudgement come. And the Marchants of the earth shall lament, because now there be none to buy their Marchandize of gold and siluer, and precious stones. And they shall lament ouer her, and say: Woe, woe be vnto that great Citty, that was cloathed with garments of purple, scarlet, silks, and veluets, and was couered with gold and precious stones, for in one houre, all this great riches shall perish and come to nought.

Christ is
our Advo-
cate during
the time we
live here:
but after
our depar-

Wherefore (O deere Christian brethren) if this must passe in this wise, let vs prouide for our selues (I beseech you) whilst wee haue time here in this life, and let vs follow the counsell which hee giueth

vs,

vs, who would rather be our Advocate then our Iudge, and there is none that knoweth better what is requisite for that day, then he who must bee the Iudge of our cause. Christ then our Iudge teacheth vs briefly, what wee ought to doe in these words; *Take heede* (saith hee in the Gospel of Saint Luke, Chapter 21. ver. 34.) *that your hearts bee not burtbened with ouer much eating and drinking, and with the cares of this life: and beware that that suddaine day come not vpon you at vnawares. For it shall come like a snare vpon all them that dwell vpon the face of all the earth. And therefore watch and pray at all times, that ye may be worthy to be deliuered from all these euils that are to come, & that ye may appeare before the Sonne of man.*

Now considering this my deere brethren, come (I most hartily pray you) and let vs arise, whiles we haue time, out of this so heauie sleepe, before that darke night of death fall vpon vs; and before this dreadfull day come, whereof the

ture out of this life, bee is no longer our Advocate but our Iudge. For then the time is past, of dealing any more by an advocate with Almighty God, because the whole processe of all our life, is alreadie then come to an end: and then wee be to haue forthwith a definitive sentence thereof, according to our workes.

the Prophet *Malachy* in his third Chapter saith : Now he commeth, and who dare abide his comming? and who shal be able to behold the day thereof? Vndoubtedly, that man shall bee able to abide this dreadfull day of Iudgement, that shall preuent the Iudge, and iudge himselfe before hand, according as

I. Cor. 11.
31.

S. *Paul* forewarneth and coun-
selleth vs, saying : If we would
iudge our selues, wee
should not be
iudged.

Meditation

Meditation for Friday Morning.

Of the paines of Hell.

This day (after thou hast duly prepared thy selfe) thou hast to meditate vpon the paines of hell: to the intent, that as well by meanes of this meditation, as by the former, thy soule may bee the more confirmed in the feare of God, and abhorring of sinne.

THe paines of hell are to be conceiued vnder some such corporall formes and similitudes; as the Scripture hath taught vs. As for the place of hell, wee may imagine it to be (as it were) an obscure and darke Lake vnder the earth, or a passing deepe pit full of fire, or as a horrible and darke Citie, wholly burning with terrible

Mat. 8. 12.
Math. 22.
13. and 25
30.

*How wee
must ima-
gine the
place of
hell to be.*

terrible flames of fire: in which none other noyse were to be heard, but onely the furious raging of hellish tormentors, and ruthfull lamentations of the damned persons, tormented with continuall weeping and wayling, and gnashing of teeth.

1. Of two principall paines of Hell.

Pœna sensus.

Each part of the bodies of damned persons shall be tormented with his peculiar torment.

NOW, in this cursed place there be two principall kindes of paines; the one (which the Diuines call *Pœnam sensus*) a sensible paine, and the other *Pœnam damni*: the paine of the losse of all losses. As touching the first paine, to wit, the paine of sence, consider, that there shall be no sence, neither within, nor without a man, but that it shall suffer his proper torment. For like as the wicked haue offended God with all their members and senses, and haue made armour of them all to serue sin, euen so will he ordaine, that they all shal there

there be tormented, each one of them with his peculiar torment, and pay according to his desert.

There shall the wanton and lecherous eyes be tormented, with the terrible vgly sight of the Devils; the Eares, with the confusion of such terrible cryes and lamentations, as shall there be heard; the Nose, with the intollerable stench of that filthy and loathsome place; the Taste, with a most rauorous hunger and thirst; the Touching, and all the members of the body, with extreame colde and Fire; the Imagination shall be tormented, with conceiuing of the griefes present; the Memory, by calling to minde the pleasures past; and the Vnderstanding, by considering what benefites are lost, and what miseries are to come.

*Eyes.**Eares.**Nose.**Taste.*

2. *Of the torment of the inward senses, and powers of the Soule.*

Finally, there shall all the miseries & torments (that possibly may

may be imagined) be heaped together vpon the damned persons. For as Gregory saith: *There shall be cold intollerable, fire unquenchable, the worme of conscience that cannot die: and a most horrible stench that cannot be abidden: there shall be palpable darknesse, whips of tormentors, vision of foule fiends and ugly deuils, confusion of sinnes, and desperation of all goodnesse.*

Now, tell me (I pray you) if the least of all these paines that are suffered here in this world, though it were but for a very small time, doe seeme notwithstanding so intollerable a thing: what shall it be to suffer there at one time, all these multitudes of horrible torments, in all the members and senses both inward and outward? and that not for the space of one night alone, nor of a thousand nights, but for euer and euer, during infinite worlds. What sense, what words, what iudgement is there in the world, that is able to conceiue & expresse this matter as it is indeede?

3 *Pœna damni*: to wit, the paine to be deprived for ever of the sight of Almighty God.

AND yet this is not the greatest paine that is there suffered: for there is another paine farre greater (without any comparison) then all these: to wit, the paine which the Diuines terme *Pœna damni*, the paine of losse or deprivation, which is, to be deprived of the sight of Almighty God, and of his glorious company for ever and ever. And albeit this paine be common to all the damned persons: yet shall it be much more grievous unto them, that haue had better means and opportunity then others, whereby to inioy this felicity. As namely, all counterfeit Christians, to who the Gospell hath beene preached: and especially, all naughty Religious or Ecclesiasticall persons, who as they haue had greater meanes and prouocations, to obtaine this euerlasting felicity; euen so shall they

they be more vexed and grieved for the losse thereof.

4. In Hell besides the generall paines, there be also particuler paines, proportionable to the quality of euery sinne, not forgiven in this life.

THese are the paines that doe generally appertaine to all the damned. But besides these generall paines, there be other particular paines, which euery one of the shall also suffer, according to the quality of his sinne. For there shall be one kind of paine for the Proud man, another for the Enuious, one for the Couetous, and another for the Lecherous; and so in like manner for all other sinnes.

In which punishment, the wisdom and Iustice of Almighty God shall wonderfully appeare, in that among such an infinite number of sinnes and sinners; he shall be able to iudge very perfectly all the excesse of each one, and shall measure vnto them (as it were in a ballance)

ballance) the paines proportionable to their sinnes. As the Wise man saith, *The Iudgements of the Lord are by waight and measure.* O what a dolefull thing shall it be to the wicked, when they shall see, how Almighty God will then pay them home in the very joynts?

PROV. 16.
11.

And what a delight shall it then be to the iust, when they shall see such a wonderfull iust proportion obserued, in allotting paines and torments, among such a great multitude of sinnes? There shall the paine be taxed according to the pleasure and delight receiued; and the confusion according to the presumption and pride; the pouerty, according to the superfluity and abundance; the hunger and thirst, according to the gluttony and delicate dainty fare in their life past.

*The paine
in hell shall
be taxed,
according
to the pleasures
and
delights received
in
this world.*

And in this wise did Almighty GOD commaund that naughty Woman to bee punished, which is mentioned in the *Apocalips*, who sate vpon the waters of the Sea, holding a Cup in her hand full.

full of poysoned pleasures and delights : against whom was thundered out from heauen, that terrible sentence which said, *Looke how much she hath extolled her selfe, and enioyed her pleasures and delights : euen so proportionably giue her torments, and wailing, and lamentation.*

5 The eternity of the paines of hell.

VNto all these paines and torments, there is added an eternity or euerlastingnes of suffering them, and this is (as it were) the seale and key of them all; for all the rest were yet somewhat tollerable, if they might haue some end, forasmuch as nothing is great that hath an end. But to be tormented with most horrible paines, that haue neither end, nor ease, nor mitigation, nor declination, nor change, nor hope that euer they will finish and haue an end, neither the paines, nor he that giueth them, nor hee that suffereth them, but to be (as it were)

a per-

a perpetuall banishment, neuer to be remitted; this is a matter able to make a man besides himselfe, that should consider it deeply, & with good attention.

Of this eternity, and euerlasting suffering of these paines and torments in hell, commeth that horrible hatred which the damned haue against Almighty God, and those blasphemies which they shall utter with great despightfull rage against him.

For when they shall be in vtter despaire of his amity and friendship, when they shall know that they shall neuer be receiued againe into his grace and fauour, and that none of all their most grieuous and horrible torments, shall euer be diminished or asswaged: againe, when they shall consider, that Almighty God is hee that doth thus torment and punish them, and that it is he that fettereth them from aboue, and keepeth them prisoners in that fiery tormenting chaine, they will be in such an exceeding anger

anger & rage against him, that they will neuer cease day nor night, blaspheming his holy Name.

The first Treatise of the consideration of the paines of Hell, wherein the former meditation is declared more at large.

THE consideration of the paines of Hell is greatly profitable for diuers and sundry respects. First, it moueth vs patiently to beare the afflictions of this life, when wee consider that we are chastened and corrected heere, least we should be condemned in the world to come.

And heretof it is, that the Saints of GOD haue chearefully suffered the crosses and calamities that were inflicted vpon them, knowing that they are the way to the kingdome of Heauen; and that the light affliction which they suffer heere for a time, causeth vnto them a farre more excellent and eter-

The consideration of the paines of hell, moueth vs to sustaine the afflictions of this life.

1 Cor. II.

32.

Heb. II.

35.

2. Cor. 4.

14.

eternall weight of glory.

This consideration helpeth vs to ouercome the temptations of the enemy, when (at the first entry of any euill thought) we doe forthwith call to minde the hor- rour of these paines. For by this meanes we doe quench the flame of the delight before it burne, with the remembrance of the horrible flames of Hell fire, which shall burne euerlastingly.

According hereunto it is writ- ten of an ancient Father, that be- ing (vpon a time) tempted by the enemy of Mankinde with an euill thought, he laide his hand vpon certaine burning coles, to try whe- ther he could abide that litle heat; & perceiuing that he was not able to abide it, he said vnto himselfe? What, if I cannot abide this litle heate for so short a time; how shall I be able to abide the horri- ble fire of Hell, which shall en- dure for euer and euer world with- out end?

This consideration helpeth al- so,

*The confi-
deration of
the paines
of hell, hel-
peth vs to
ouercome
the temp-
tation of
the Deuill.*

The consideration of the paines of hell, helpeth to stirre up in our hearts the feare of God.

The consideration of the paines of hell, helpeth very much to make vs afraid of sinne.

so, to prouoke and stirre vp in our hearts the feare of God, which is the beginning of wisdom, and the originall of charity; and next (after charity it selfe) it is the greatest bridle wee can haue, to keepe vs from all sinne and wickednesse.

Above all this, consideration helpeth (very much) to make vs to be afraid of sinne, considering what a miserable reward is ordained for it: to wit, death euerlasting. Wherefore it is much to be meruailed at, how the Christians that doe belecue, and openly confesse this to be true, dare commit any sinne against Almighty God. Two great wonders haue happened in the world in these kinde of things; the one is, that whereas our Sauour hath wrought so many miracles, as he did here among men: there be yet a number of men that doe not belecue him; the other is, that of such as be Christians, and doe belecue him there be yet (neverthelesse) so many of them that dare

dare offend him.

Certainly, it was a wonderfull matter, that when our Sauour (among other wonders) had wrought that great miracle, in raising vp *Lazarus* from death, when he had beene dead for the space of foure dayes: yet there were many of them, that were there present at the doing thereof, that would not belecue in him. And it is also wonderfull, that whereas men doe now belecue by reason of his Preaching, that there is paine and glory enerlasting: all this beleefe and preaching notwithstanding, there be yet so many Christians that dare offend him. It is a wonderfull matter to see, after so many great miracles, so great infidelity: and it is no lesse wonderfull also to see, after so great Faith, such corrupt and wicked life. But because this proceedeth rather of the want of consideration, then of the want of Faith; it is therefore a profitable exercise, to consider and weigh diligently those things that

Ioh. 11. 45
46.

our Faith telleth vnto vs : to the end, that by vnderstanding the grieuousnes of the paines of Hell, we may liue more warily, and be the more afraid to commit any sinne, whereby to deserue such great and euerlasting paines.

Of two kindes of paines that are in Hell.

SECT. I.

ANd although the paines in hell be innumerable : yet they all in conclusion (as we haue said) are reduced to two, which are *Pœna sensus*, and *Pœna damni*: the paine of sense, & the paine of losse. The paine of sense, is that which tormenteth the senses and bodies of the damned ; And the paine of losse, is to be deprived (for euer) of the sight and company of Almighty God.

These two kindes of paines, are answerable to two enormities and disorders that are in sinne ; where-

of

*The paine
of sense.*

*The paine
of losse.*

of one is the inordinate loue of the Creature, and the other is the contempt of the Creator. Now vnto these two enormities, doe answer these two kindes of paines in Hell. To the loue and sensuall delight which is taken in the creature, doth answer the paine of sense, that like as the sense hath taken delight against the commandement of Almighty God; euen so with the grieve of the paine, it may make recompence for the enormity of his offence. And to the contempt of God, doth answer the leeing of God for euermore. For seeing that man doth first forsake God, reason it is, that he should likewise be forsaken for euer of G O D. And because among these two euils, y last, (which is the contempt of God) is without all comparison greater the first, therefore the paine of losse, which is answerable to this iniquity, is without all comparison farre greater then the paine of sense.

And to begin now with the paines of the outward sense. The
O 2 first

Of the horrible fire in Hell.

S. Augustin

The fire of Hell shall burne, and torment, & neuer consume.

first paine is the horrible fire in hell, which is of such a great vehement heate and strength, that (as S. *Augustine* saith) *This fire heere in this world (in comparison of it) is as it were but a painted fire.*

This fire shall torment not onely the bodies of the damned, but euen the soules also : and it shall torment them in such sort, that it shall not consume them. Which is so prouided, to the intent that the paine may be euerlasting, and continue for euer & euer. The which euerlasting continuance (as St. *Augustine* saith) is wrought by a speciall miracle : for Almighty God, (who hath giuen to all things their naturall properties) hath giuen this speciall property vnto the fire of Hell, that it shall in such wise burne and torment, that it shall not consume.

Consider then, what an intollerable paine it shall be to the damned, to be alwayes lying in such an horrible and euerlasting tormenting bed, as this is.

And

And that thou mayst the better conceiue the same, imagine with thy selfe, what a grieuous paine it would be vnto thee, if thou shouldest bee cast into a great scalding Caldron when it boyleth most feruently and is in greatest heate; or into some hot glowing Ouen, such a one as that was which *Nabuchadnezzar* caused to be set a fire in Babilon, the flames whereof ascended forty and nine Cubites in height. And hereby shalt thou haue some kinde of coniecture and gesse (of that raging hote fire) which is hell. For if the fire here in this world, which as we haue said is (in comparison of that fire) but as it were a painted fire, yet doth so sore burne and torment; what shall that fire in hell doe, which is a very liuely tormenting fire indeed? Me thinketh it were not needfull to passe any further in the consideration of the paines of Hell; but euen to leaue heere, if a man would stay himselfe a little while in consideration of this point, and make a

Dan. 3.

*Of the extreame cold
in Hell.*

Iob. 24.

*The Devils
shall torment the
damned
persons,
with appearing vnto
them in
most horrible
shapes.*

pause heere, vntill such time as he hath considered this matter, as the thing it selfe requireth.

Vnto this paine is joyned another directly contrary vnto it, although no lesse intollerable; that is, an horrible extreame colde, farre exceeding (without comparison) all the colde in this world, which shall be giuen (as a miserable refreshing) vnto those that burne in that raging fire. And they shall passe (as it is witten in *Iob*) from the snowy waters, vnto the fiery heates: that there might be no kinde of torments, whereof they should not taste, that would be tasting of euery kinde of wanton pleasure and delight.

And they shall not onely be tormented with extreame Fire and Colde, but also by the very Devils themselves, which shall torment them with most horrible shapes of wilde beastes, and terrible Monsters, wherein they shall appeare vnto them. And they shall (with their most horrible & vgly lookes)

tor-

tortment the Adulterous and Lecherous eyes, and such as haue painted themselues with artificiall Colours, to become the beautifull snares and nets of Sathan.

This paine of the horrible and vgly sight of Deuils is farre greater then any man can imagine. For if it be euidently knowne vnto vs, that some persons haue lost their wits, and that some haue been also stricken starke dead, by meanes of the dreadfull sight or imagination of fearefull thinges: yea, and that somtimes the very suspicion thereof alone, hath caused many men to tremble and quake in such sort, that the very haire of their heades did stare and stand vp an end: what shall the terrour and feare of that darke Lake be, which is full of so many horrible Fiends, and dreadfull hellish Monsters, as there the damned persons shall behold with their eyes? And wee may the better consider, how vgly and horrible the forme of the Deuill is, in that Almighty GOD himselfe

O 4

Iob. 41. 4.
5. 6. &c.

selfe describeth him vnto vs, by such terrible shapes in the holy Scriptures. As in the booke of Iob he saith thus: *Who shall discover the face of his garment? and who shall be so hardy as to looke into his mouth? and who shall open the gates where-with his face is covered? His teeth are terrible round about: His body is as it were a shield of steele, covered all ouer with scales, and that so close rimeted and ioyned together, that not so much as a little ayre can pierce through them. His nesfing is like a lightning of fire, and his eyes are glowing red, like the eye-lids of the morning. Hee casteth out of his mouth flakes of fire like burning Torches: and out of his nostrils reaketh smoake, as it were from a boyling pot. With his breath hee is able to set coales on fire, and raging flames doe issue out of his mouth.*

Now what a terrible sight will this be to the damned persons in hell, to behold such an horrible and vgly Monster, as is here figured vnto vs by these similitudes?

Vnto

Vnto the torment of the eyes is added another very terrible paine : for torment of the nose, to wit, an intollerable stench, which shall be there ordained to punish carnall and worldly persons, that vsed sweet saouours and perfumes superfluously heere in this life.

The nose shall bee tormented with an intollerable stench.

And so doth Almighty GOD threaten by his Prophet *Esay*, saying ; *Because the Daughters of Sion are haughty, & walke with stretched out neckes, and with rolling eyes, walking & minsing as they goe, and making a tinkling with their feete, because they make ostentation of their pompe and riches among the poore and naked; therefore the Lord will plucke off their haire from their heads, with all their prophane attires, and giue (them in steed of their sweet odours) horrible stench; and in steed of their gorgeous gyrdle, a rope; and in steed of their curled haire, a balde scull; and in steed of their stomacher a rough haire cloath. This is the paine that is due vnto the odoriferous saouours, and gay ornaments* of

Esa. 3. 16.

of worldly men and women.

That we may the better conceiue somewhat of this kinde of paine, consider that terrible kinde of torment, which a certaine cruell Tyrant inuented to put men to death withall, who tooke a dead body, and caused it to be laide along vpon him that was liuing, & binding the dead body and the liuing body very fast together, he let them continue both joyned thus together, vntill such time as the dead body had killed the liuing body, with the filthy stench and venome that issued from it.

Now if this seeme to thee so horrible a torment, what a torment shall that be (trowest thou) that shall proceed from the stench of all the bodies of the damned, and from that abhominable place, where the wicked shall remaine in a most horrible continuall stench for euermore?

There shall those wordes of *Esa.* be verified in euery one of the damned, *Thy pride sinketh downe*
into

*into hell, and there fell the dead body :
the Worme is spread under thee , and
the crawling wormes doe cover thee.*

And if this paine be appointed
for the Nose, with what paines
shall the eares be tormented, wher-
with greater sinnes are committed ?
The Eares shall be tormented with
hearing of perpetuall horrible
cryes, clamours, lamentations, and
blasphemies, which shall sound in
that place. For like as in Heauen
there shall be none other sound
heard, but onely a continuall Al-
leluia, and praises of Almighty
God : euen so shall there none o-
ther sound be heard in this infer-
nall house of tormentors, but onely
blasphemies, cursings, and ban-
nings of Almighty God, and a dis-
ordered horrible melody of infi-
nite jarring noyses, roaring, crying,
squeaking, and howling, at the
terrible sound of the hammers, and
strokes of the helish torment-
tors, wherein shall be such confu-
sion and variety of noyses, such
great howlings and lamentations,
among

*The eares
shal be tor-
mented
with hea-
ring of hor-
rible lamē-
tations, and
blasphemies.*

among all of that miserable prison: that all the noyse that was made at the destruction of *Troy* or burning of *Rome*, was nothing in comparison of that, which shalbe heard among the damned in Hell.

And that thou mayest conceiue somewhat of this horrible paine, imagine with thy selfe, that thou didst passe by a very great deepe valley, that were full of an infinite number of prisoners, some hurt, some wounded, and some sicke, and that they were all crying, roaring and howling, each one in horrible wise after this manner, both men and women, young and olde: tell me (I pray thee) what wouldest thou thinke of this so great roaring & confusion? Now what may we thinke of that most horrible crying and roaring in Hell, of such an infinite number of damned persons, which shall doe nothing else but cry, roare, blaspheme and curse Almighty God and his Saints euerlastingly? What Galley is there in the world, so full fraught

fraught with runnagates & bond-
 slaues, as that horrible place of hell
 is? These are the Mattens which
 there are sung: this is the miserable
 Chappell of the Prince of darknes:
 these be his Musicians and singing
 men. Of whose brother-hood and
 fraternitie shall all flaunderers and
 backe-biters be, with all such as
 haue giuen eare to the lies of the
 enemye.

Neither shall the tongue and
 delicate taste faile of their torments
 in hell. For what a great thirst was
 that, which the rich glutton (men-
 tioned in the Gospell) suffered a-
 mong the flames of his torments?
 What dolefull cries and clamours
 did he make to the holy Patriarke
Abraham, requesting of him
 but one onely drop of water, to
 coole his tongue that burned so
 terribly.

*The tongue
 and deli-
 cate taste
 shall bee
 likewise
 tormented
 in hell.*

Luk. 26.

Of

*Of the torments of the inward senses
and powers of the soule.*

SECT. II.

ALL these paines of the outward senses of the body, are certainly very grieuous: but the paines of the inward senses of the soule, shall be much more grieuous. For those inward senses shall be more or lesse tormented; according as the sinners haue been more or lesse negligent in this life, in eschewing the occasions of sinnes. First of all therefore, the imagination shall there be tormented, with such a vehement apprehension of those paines; that it shall not bee able to thinke vpon any thing else, but onely vpon the paines that they suffer. For if we see by experience, that when a griefe is very intensiue and sharpe, wee be not able (though wee would) to separate our cogitation from the same, because the griefe it selfe occupieth the

The imagination.

the imagination so vehemently, that it cannot think vpon any other thing, but onely vpon that which is the cause of our grieve. How much more may wee assure our selues this to be true in hell, where the grieve and paine is (without all comparison) much more intolerable, then all the griefes and paines of this world? By this meanes therefore, shall the imagination continually quicken and renewe the grieve; and likewise the grieve, the imagination; and so the torment of the damned person shall be renewed and increased on euery side.

These shall be the continuall meditations of them, that would not (whiles they liued) call to minde these paines. So as they that would not thinke vpon these paines here, and so (by thinking vpon them) bridle their affections in this life, shall suffer them there as a punishment for their offences.

The memory shall likewise torment the damned persons, when they

The memorie.

they shall there call to remembrance their old felicity and prosperous state ; and withall , the pleasures and delights of the life past , for which they doe then abide such horrible torments. There shall they plainly perceiue , how deerely they pay for their miserable gluttony and delicate belly cheere ; and what a sharpe sauce is ordained for their dainty sugred morsels , which seemed before so sweet and delightfull vnto them.

Among all kindes of aduersities, one of the greatest is (as a wise man faith) to haue beene once in prosperity, and afterwards to fall into misery. Now when the rich and mighty personages of this transitorie world , doe looke backward, and call to minde their former prosperity , and aboundance of their liues past : when they see how (after that aboundance) there succeedeth such a great barrennesse and dearth, that they shall not haue so much as one onely drop of colde water giuen vnto them ; when they

they see all their pleasures turned into paines, all their delicacies into miseries, all their sweet perfumes into lothsome stenches, all their Musicke into lamentation; what torment can be so great, as the very remembrance of these things shall be at that time vnto them?

Howbeit, they shall yet haue a farre greater torment, when they shall compare the continuance of their former pleasures past, with the continuance of their paines present: when they shall see, how their pleasures haue endured but a moment: whereas their paines shall endure euerlastingly, world without end.

The pleasures of this life are very short, but the paines of hell are euerlasting.

Now, what a terrible griefe and anguish of minde shall that be vnto them, when (by casting their account) they shall perceiue, that all the whole time of their life was but a meere shadow of a dreame, and that for their wanton delights and pleasures, that were so quickly at an end, they shall suffer most horrible paines and torments, that shall

The understanding.

The worme of conscience.

shall neuer haue an end.

These are the paines that the damned persons shall suffer in the memory by calling to minde their former prosperity. But the paines which they shall suffer in their vnderstanding, when they shall consider the euerlasting glory that they haue lost, shall bee farre greater. Hereof commeth that Worme that is alwayes gnawing at their consciences: which (as the holy Scripture doth so oftentimes threaten) shall lye day and night biting and gnawing, and feeding continually vpon the bowels of the damned persons. And as the worme breedeth in the Wood, and is alwayes eating the Wood, wherein it was bred: euen so this Worme of conscience proceedeth of sinne, and is euermore striuing and setting it selfe against the same sinne, whereof at the first it was ingendered.

This Worme of conscience is a certaine despite and raging repentance, which the damned shall haue for

for euer and euer, when they shall confider what they haue loft, and what good oportunitie and meanes they haue had in this life not to loose it. This oportunitie shall continually bee before their eyes, and this Worme of conscience shall be alwayes gnawing their bowels, causing them to vse this or the like complaint.

O what an infortunate wretch am I, that had time and oportunitie to gaine that so blessed state, which Saints and Angels doe enioy in the Kingdome of heauen, and would not vse the benefit thereof? Alas, alas, a time there was when this felicity was offered vnto mee, and I was exhorted and desired to receiue it, yea it was frankly giuen vnto mee, and I would not accept it. For the onely acknowledging of my sinnes with sorrow and contrition, they had beene all forgiven me. For the onely asking of forgiveness of Almighty God, it had beene graunted mee. For the only giuing of a cup of cold water
to

to the poore, I had had life euerlasting granted vnto me. And now alas (curfed Caitiffe that I am) I shall fast for euer, now alas shall I weepe and waile for euer, and repent me of that which I haue done for euer, and all shall bee vtterly without any fruit.

O how idle and wickedly hath my time passed away, which shall neuer returne againe? What great benefites receiued I of the world, that might allure me to hazard and loose the euerlasting felicity and blisse of heauen? Although the world should haue giuen mee all the rich offices, Mannours, Lordships, Kingdomes, pleasures, and delights that it had, although I might haue enioyed them so many yeeres as there be sands in the Sea: all this were nothing, in comparison of the least paine and torment which I now here alas doe suffer. And whereas I haue not had the true fruition of any of these things, but onely a little shadow of a fugitiue vaine pleasure: for this must I

now

now suffer euerlasting horrible torments heere in hell. O vnhappy pleasure; O cursed change; O vnfortunate houre & moment, wherein I thus blinded my selfe! O what a blinde buzzard haue I beene? O what a miserable wretch and villanous Caitiffe am I? O a thousand, yea, a hundred thousand times vnhappy, that haue so fondly deceiued my selfe.

Curfed be he that deceiued me; curfed be he that should haue corrected me, and did not. Curfed be my father and mother, that so wantonly brought me vp: curfed be the milke that I sucked; curfed be the bread that I did eate, and the life that I haue liued. Curfed be my birth and my natiuity, and curfed be all creatures, that were any helpes or meanes to bring mee to any being. O how happy and fortunate are they, that had neuer any being, and they that were neuer borne. Happy are the wombes that neuer conceiued, and happy are the breasts that neuer gaue suck.

After

The damned in hell, shall curse all creatures, that haue becne the cause of their damnation.

The euill disposition of the will of the damn-

After this sort shall the miserable damned wretches curse and banne all creatures, and chiefly them that were the cause of their damnation. The Father and the Sonne being fast manacled together, in the midst of those great and horrible flames, shall curse one another with most furious rage and despite. Then shall the Father begin to say vnto his Sonne; Cursed be thou my sonne, for I to leaue thee wealthy and rich, became an Vsurer: and for vsury am I now heere in hell damned. Then shall the sonne likewise say vnto his Father: Cursed be thou my Father, for that thou imagining to enrich mee, hast beene the cause of my damnation, in that thou diddest leaue mee euill gotten lands and goods, and I for the wrongfull keeping of them, and not making due restitution to the right owners, am here now alas damned euerlastingly. Aboue all this, how great shall the paines and torments of the malicious and euill disposed will of the

the

the damned be? There shall be in the will, a continuall and outragious malicious enuie, against the glory of Almighty G O D and his elect, which shall bee euermore byting and gnawing at their entrailes, no lesse then the worrne of conscience, whereof wee spake before.

Of this paine saith the Psalme: *The sinner shall see and be angry: he shall gnash with his teeth, and consume. And the desire of the wicked shall perish.*

They shall haue also such a great abhorring and hatred against Almighty God, because he detayneth and punisheth them in that place; that like as a mad Dogge stricken with a speare, turneth againe in great furie to bite and gnaw it; euen so would the damned persons (if they might possibly) teare and rent Almighty God in peeces: because they know that it is hee that pricketh them with his terrible speare, and that it is he that striketh & tormenteth them fro aboue, with the

ned against the glory of God.

PSA. 112.
10.

The malice and hatred of the damned against Almighty God.

*The great
obstinacie
of the dam-
ned in their
wickednes.*

the dreadfull sword of his iustice.

They haue also a great obstinacie in wickednes: for they are not sorie either because they are wicked, or because they haue beene wicked, but rather they wish that they had beene worse. And if they be sorie for their wicked life, it is not for any loue they beare vnto Almighty God, but for the loue of themselves, that so they might haue escaped these horrible torments if they had liued otherwise.

*The perpe-
tuall despe-
ration of
the damned.*

Besides this, they haue also a perpetuall desperation: for that they think so euil of almighty God, and of his mercy, that they haue no manner of hope therein, that euer he can pardon them, and also for that they know for certaine, that their most grievous paines and torments shall neuer haue any mitigation or end.

This is the cause of their so horrible blasphemies, and of their despitefull raylings against Almighty God. For as they haue no hope in him, so doe they seeke to bee re-
uenged

uenged of him as much as they can, with their outragious and malicious rayling tongues.

Of the paine which is termed by the
Diuines Poena damni: that is, the
 paine of the losse of Almighty
 God.

SECT. III.

WHO would thinke that after all these paines heere before rehearsed, there were yet more to be suffered? And yet (neuerthelesse) it is certaine, that all these paines in comparison of that which we haue now to speake of, are as it were nothing.

Consider then what a wonderfull paine this is like to be, seeing that such horrible torments as wee haue before mentioned, may bee termed nothing, if they be compared with this torment. For all the paines that wee haue hitherto spoken of, appertaine (for the most part) to the paine of the sense. But

P

besides

besides all these, there is yet another paine called the paine of losse; (which wee touched before) the which without all comparison, is farre greater then all the other, as it may well appeare by this reason. For paine is nothing else, but onely a priuation of some good thing that was either had, or in hope to be had. Now the greater this good thing is, the greater is our paine and grieve when wee haue lost it. As it appeareth plainly in the losse of temporall things, the which the greater they are in value, the greater is the grieve that they cause. Now then, considering that Almighty GOD is an infinite good thing, and the greatest of all good things, it followeth necessarily, that the wanting of him shall be an infinite misery, and the greatest of all miseries.

*The losse of
Almighty
God is the
greatest
losse.*

*Almighty
God is the
center of
the reason-
able soule.*

Besides this, Almighty God is the center of the reasonable soule, and the place where it hath his perfect rest. And therefore it cometh, that the separation of the soule

soule from Almighty God, is the most grieuous and painefull sepe-
ration of all that may possibly be
deuised. And therefore Saint Chri-
stosome saith ; *That if a thousand
fires of Hell were ioyned together in
one, they should neuer bee so great a
paine to the soule, as it is to the soule to
bee seperated (in this wise) for euer
from Almighty God.*

*St. Chryso-
stome.*

It is not possible for any man to
expresse by wordes, the exceeding
greatnesse of this griefe. That se-
peration that is wont to happen in
time of Warre, when the sucking
babes are taken from their Mothers
breasts, is nothing in comparison of
the perpetuall diuision and sepe-
ration, which shall be from the frui-
tion of Almighty God.

And that thou mayest vnder-
stand somewhat hereof, consider
what a horrible kinde of Death
that was, which certaine Tyrants
caused some of the Martyrs to be
put vnto. They caused two tops or
great boughes of two great Trees,
to be bowed downe violently to

the ground, and at the two ends of them, they commaunded the feete of the holy Martyr that should suffer death to be bound; this done, they commaunded that the two boughes should suddainly be losed with all violence, and that when they should recoyle and mount vp againe to their naturall places, they should hoysse vp the body on high, and so rent and teare it assunder in the ayre, each one of the boughes carying with it that part of the body, that was bound vnto it.

Now if this cruell separation of the parts of a mans body one from another, seeme so great a torment, what a torment (thinke yee) shall that be, when the soule shall be separated from Almighty GOD; which is not a part, but the whole of our soule, especially seeing the separation and torment must endure, not onely for so small a time; as whilest the boughes of a tree may ascend from the ground vp on high; but so long as GOD shall bee GOD, which is for
euer

euer and euer , world without
end.

*Of the particular paine of the
damned in hell.*

SECT. IIII.

BESIDES all these paines before
brehearsed , there be yet diuers
and sundry others. For these paines
are generall, and common vnto all
the damned in hell : but ouer and
besides these , there are certaine
other paines that bee particularly
and especially appointed and pro-
portioned to euery damned per-
son, according to the quality of his
sinne. As the Prophet *Esay* signi-
fied, when he said , *Measure shall
be giuen against measure, for so hath
the Lord determined in his hard
heart in the day of his heat.* This
heat signifieth the enkindling and
furie of the wrath of Almighty
GOD.

The hard heart signifieth the ter-
riblenesse of his sentence; that shall

*Certaine
peculiar
paines are
also parti-
cularly ap-
pointed vn-
to euery
damned
person in
hell.*

Esay 27.8

punish temporall offences with euerlasting paines. The measure against measure, shall be the quantity and proportion of the paine, answerable to the quality of the offence. For therein shall the beauty and order of Gods iustice wonderfully shew it selfe, when he shall giue to euery one of the damned his desert, according to the quality of his sinne.

Euery seuerall sin shall haue a seuerall torment.

After this sort (as a holy Father saith) the couetous shall there be punished with miserable necessity: the sloathfull and negligent shall be pricked with hote-burning bodkins and Needles: the Gluttons shall be tormented with passing great hunger and thirst: the Lecherous and licentious liuers, shall be wrapped in flames of stincking Brimstone: the Enuious shall howle and cry like mad Dogs, with most inward paines & griefes, the Proude and presumptuous shall be full of perpetuall shame, and confusion: and so in like manner of all the rest.

Where-

Wherefore O yee Idolaters of the world ! O yee louers of honour and promotion ! O yee greedy purchasers and scrapers together of Lands and riches ! O yee deuilers of new fashioned garments, and of strange meates, pastimes, and delights ! O thou miserable and wicked City of Babilon, who will now weepe and bewaile thy case ? Who will lament againe thy miserable state, with such pittifull teares as our Sauour did ? Saying, *Si cognouisset & tu, &c. If thou knewest now, &c.* O that thou knewest how dearely these dainty delicate morsels will cost thee, and what fierce torments these same Idols that thou now adorest, will be there vnto thee ? If a man doe eate fruit before it be ripe, it must needes sephis Teeth on edge. And in like manner, for as much as worldly men will now enioy ease and rest before their time, and haue their Paradise heere in this place of banishment ; certainly the day will come, when their dainty morsels

Luk. 19.

42.

*Wee must
not seeke to
enioy ease
and rest in
this life,
but expect
the same in
the life to
come.*

Iere. 31.
30.

will set their teeth sore on edge.

According as Almighty GOD hath threatned by his Prophet, saying ; *Whosoever will eate sowre Grapes before they be ripe, let him be well assured, that they shall be buter unto him.*

Now that man eateth Grapes before they be ripe, that will preuent and taste before hand here in this life, the delights that are to be enioyed in the life to come : who afterwards shall feele the bitterness of that morsell, when by the iust iudgement of Almighty God hee shall bee punished, because hee would bee so hasty to enioy rests and delights before his time.

Of the eternity of all these paines before rehearsed.

SECT. V.

NOW if all these paines bee of themselves so grievous and so passing great : how much greater and more grievous shall they appeare,

peare, if vnto the greatnesse and
griuousnes of all these paines, we
ioyne all the eternity and euerlast-
ing continuance of them, and that
they shall neuer haue an end?

When tenne thousand yeares be
gone and past, there shall bee ad-
ded vnto them a hundred thou-
sand yeares, and after those hun-
dred thousand, there shall succee-
de so many millions of yeares as there
be starres in the skie, and sands in
the Sea; and after all these num-
ber of yeares are past and gone;
then shall the damned begin to suf-
fer afresh, and so shall the euerlast-
ing wheele of their most horrible
torments goe continually turning
about for euer and euer, world
without end.

*The vally of Tophet (saith Esay)
is prepared long since as yesterday: it
is prepared at the Kings commande-
ment, and it is very deepe and large.
The nutriment thereof is fire and
much wood: and the blast of the Lord
(being as it were) a running flood of
brimstone doth enkindle it. This val-*

Esay 30.
33.

ley is the bottomles pit of hell, prepared as yesterday, (to wit, frō the beginning of the world) for the punishment of the wicked. The nutriment therof is fire, which burneth and neuer consumeth. And the matter that preserveth this fire, can neuer possibly end nor consume, or be diminished with any continuance of time.

And that the damned may be assured, that this horrible fire shall neuer be quenched : the Devils haue alwaies in charge to blowe it, and to keepe it continually burning, who as they be immortall, so shall they neuer cease, or be weary of blowing therein. And though they should be weary, yet is there the blast of the Almighty and euer-liuing G O D, which shall neuer be weary. Surely it should be to great purpose, and very much it were to be wished, that men had some vnderstanding of the continuance and eternity of these most horrible grievous torments, in such sort as they be indeed : for vndoubtedly
this

this would bee a great bridle for our life. And therefore it shall not be from our purpose, if wee bring heere some examples of like thinges, to the intent that thereby we may haue some vnderstanding thereof.

Consider then with thy selfe, that so horrible kinde of torment, that is vsed in some Countries, where malefactors be burned aliue, and the greater their offences are, the lesse is the fire wherewithall they be burned, which is done in this wise, that their torment may be the longer prolonged.

But what is the longest time ordinarily, that the torment of a man may continue, that is thus executed by this artificiall cruelty? Truly it can scarcely continue one whole naturall day. Well then, tell me (I pray thee) if this be so terrible and so horrible a kinde of torment, that endureth not one whole day, the fire being also but small; what an exceeding horrible torment shall there be in Hell, that shall endure
euer-

eueralstingly, for euer and euer, with such an extreame great and feruent fire as that is?

Is there any man in the world so well skilled in the Mathematicall Sciences, that he can declare by any demonstration, how farre the one exceedeth the other? Now if a man (to escape that torment) would not stick to put himselfe to all dangers, labours and paines, be they neuer so great; what then ought all we to doe, to escape this most horrible extreame torment of hell fire?

Consider also what a terrible kinde of torment that was, which *Phalaris* that cruell tyrant inuented; of whom it is written, that he vsed when hee would put men to death; to cause them to be inclosed within the belly of a Bull made of mettall, and then caused a fire to be made vnderneath it: and this cruell manner of punishment he deuised, that the miserable man (by the heate of the Iron) should burne within the same by little and little, and

and not be able to escape nor defend himselfe, nor haue any remedy; but only to burne & roare, and tumble and toss himselfe within that straight place vntill he were dead.

What heart can heare of this cruelty, but that his flesh wil tremble and quake, onely in thinking of it? Wherefore tell me now (O thou Christian) what is all this, in comparison of that most grieuous and horrible torment which wee heare treat of, but onely a meere dreame or shadow. Now if the very imagination, and thinking of these horrible paines of Hell doe make vs afraide: what shall it be, not to thinke of them onely, but euen to suffer them in very deed?

Certainly it is so horrible a matter, to suffer paines and torments euerlastingly; that although there were but one alone among all the Children of *Adam*; that should suffer in Hell in this wise: it were enough to make vs all to tremble and quake. There was but one among

Math. 26.
21.

mong CHRISTS Disciples, that should sell his Master : and yet when Christ said ; *One of you shall betray me*, all began to be afraide and waxe sad, for that the matter was of so great importance.

Ecc1.1.15

Mat.7.14

Esa.5. 14.

Now then, why doe not we much more tremble and quake, knowing certainly, that *The number of fooles is infinite*, and that *The way to life everlasting is very narrow & strait*: And that *Hell hath enlarged her mouth without any limit*, to receiue the multitudes that goe into it : If we beleeue not this, where is our Faith ? If we doe beleeue and confesse it, where is our iudgement and reason ? And if wee haue both iudgement. and reason, why doe we not publish and preach this matter in the open streets and market places ? why doe we suffer our selues, and such infinite numbers beside, to be carryed headlong into that place of perdition ? Why doe we not bewaile and lament our former wicked liues, and begin betimes to take a better course, that

If a Christian did consider the everlasting continuance of the horrible paines of hell, it would make him looke better to the due framing of his life.

we

we may escape those most horrible and euerlasting torments?

How is it, that we can sleepe in the night? How can we be quiet in the day? Yea, how happeneth it that wee be not quite out of our wits, when we do thinke attentiuely, and consider of so strange a perill as this is: seeing lesse dangers then these haue been able not onely to fright and bestraught men out of their wits, but also to bereaue them of their liues?

This is the greatest paine that the miserable damned persons haue in Hell, to vnderstand that Almighty God and their most grievous torments shall be of one like continuance, and therefore their miseries can haue no comfort, because their paine hath no end.

If the damned persons could be perswaded, that after a hundred thousand millions of yeares, their paines should haue an end: euen that perswasion alone would bee a great comfort vnto them: for then all their torments (albeit
it

it were very long) would yet at the length come to an end : but assured they are, that their paines shall haue no end at all.

S. Gregory.

Pla. 49. 14

For as St. Gregory saith, *There the wicked haue death without any death, an end without any end, and a defect without any defect.* For their death alwayes liueth, their end alwayes beginneth, and their defect neuer faileth. And for this cause the Prophet saith ; *They are in Hell as it were Sheepe, and Death feedeth vpon them.*

The Herbe that is there fed vpon, is not wholly plucked vp, because the roote is aliue, which is the beginning of life : and this causeth the herbe to spring againe, that it may still be fed vpon. And therefore the pasture of those Fields is immortall, for asmuch as it is alwayes eaten, and alwayes reuiueth againe.

Now after this sort shall Death feed vpon the damned persons, and as Death cannot dye, so shall it neuer be filled with this kinde of foode,

foode, nor euer be weary in doing of this office ; neither shall it euer make an end of deuouring this morsell. For that Death shall euermore haue somewhat in them to deuoure, and they shall euermore minister somewhat vnto Death to be deuoured : so as the damned in Hell shall suffer their most horrible paines and torments for euer and euer without any end.

Meditation for Saturday Morning.

Of the euerlasting glory and felicity of the Kingdome of Heauen.

¶ This day, when thou hast prepared thy selfe hereunto, thou hast to meditate vpon the felicity of eternall Glory in the Kingdome of Heauen.

THis consideration is so profitable, that if it were holpen with the light of a liuely

Gen. 29.
20.

*Five points
to be consi-
dered in
this medi-
tation.*

liuely Faith, it were able to make all the bitter paines and afflictions of this life, to seeme sweet and pleasant vnto vs. For if the loue of Lands and riches, doe cause the paines and labours that be taken for them, to seeme sweet and pleasant; if the loue of Children also doe cause Women to wish for the paines of Child-bearing, what would the loue of this most excellent and passing great felicity doe, in comparison whereof, all other felicities are of none account? If it be said of the Patriarch *Iacob*, that his seuen yeares seruice seemed but short vnto him, in respect of the great loue he bare to *Rachell*, what would the loue of that infinit beauty worke in our harts? What would that euerlasting marriage cause vs to doe, if it were considered with the eyes of a liuely Faith? Wherefore, that thou mayst vnderstand somewhat of this felicity, thou hast to consider (among other thinges) these five points that are in it, to wit; First the excellency & greatness

nesse of the place ; Secondly, the fruition of the company of those blessed inhabitants there abiding : Thirdly, the vision of the Almighty and euerliuing God ; Fourthly, the Glory of the Saints bodies ; And lastly, the perfect fruition of all good things, that are there continually.

1 The excellency and greatnesse of the Heauens.

FIRST of all therefore, consider the excellency of the place, and especially the greatnesse thereof, which is surely very wonderfull. For when a man readeth in certaine graue Authors, that euery one of the starres in Heauen, is greater then all the whole earth ; yea, and which is more maruailous, that there be some Starres among them of such notable greatnes, that they be ninety times greater then all the whole earth, when a man heareth these things, and lifteth vp his eyes to Heauen, and seeth in the same, such a multitude of Starres and
fo

*The goodly
beauty of
the Hea-
uens.*

so many voyde spaces, where many more starres might be set: How can he but wonder? how can he but be astonied, and (in a manner) besides himselfe, considering the passing greatnesse of that place, and much more of that mighty soveraigne Lord that created it of nothing? Then as touching the goodly beauty of that place, it is a thing that cannot bee expressed with words. For if Almighty God hath created thinges so wonderfull and so beautifull, in this vale of teares and place of banishment, what wonderfull thinges hath he Created, trow yee, in that place, which is the seate of his Glory, the Throne of his mighty power, the Pallace of his Maiesty, the House of his Elect, and the Paradise of all delights?

*2 The fruition of the company of the
Blessed inhabitants in
Heaven.*

After thou hast considered the excellency of the place, consider

sider also the great worthinesse of those blessed inhabitants that dwell in it : whose Number, Holines, Riches, and Beauty, are greater then any man can imagine. *S. Iohn* saith, That *the number of the Elect is so great, that no man is able to count them.* And some Diuines are of this opinion, that the number of the Angels is so great, that they exceed without comparison, all corporall and materiall thinges in the earth. And like as the greatnesse of the Heauens exceedeth the greatnesse of the Earth, without any proportion : Euen so doth the multitude of those glorious Spirits, exceed the multitude of all corporall and materiall things that are in the world, with the like advantage and proportion.

Reuel. 7. 9

The infinit number of the Elect.

Now what thing can be imagined more wonderfull then this? Certainly this is such a matter, that if it were well considered, it were able to astonish all men. Againe, if euery one of the Angels (yea, though it be the very least Angell among

among them all) be more goodly and beautifull to behold, then all this visible world : what a glorious sight shall it be then, to behold such a number of beautifull Angels, and to see the perfections and Officers that euery one of them hath in that high and supream Citty ?

There the Angels goe as it were in Embassages, the Archangels are occupied in their Ministry, the Principalities triumph, the Powers rejoyce, the Dominations gouerne, the Vertues shine, the Thrones glitter, the Cherubins giue light, the Seraphins burne with loue, & all of that heauenly Court doe sing Laudes and praises vnto Almighty God.

Now if the Company and conuersation of good and vertuous persons bee so sweet and amiable a thing, what a blessed thing shall it be, to conuerse and keepe company, with so many good and blessed Saints as be there ? to speake with the Apostles, to be conuer-

fant

fant with the Prophets, to communicate with the Martyrs, and to dwell and haue a perpetuall familiarity with all the Elect?

*3 The vision of Almighty
God.*

NOw, if it shall be so great a glory to enioy the company of the good, what shall it be to enioy the company and presence of him, whom the morning Starres doe praise; at whose excellent beauty the Sunne and Moone doe wonder: before whose Maiesty the Angels bow downe; and at whose presence men doe maruailously reioyce?

What a glory shall it be to behold that vniuersall goodnesse, in whom are all good things? The greater world, in whom all worlds are contained? What a ioy shall it be to see him, who being one, is all things, and yet being one, & most simple in himselfe, comprehendeth the perfections of all things?

If

1. Reg. 10

If to heare and seeking *Salomon* were thought so great a matter, that the *Queene of Saba* said of him : *Blessed are they that stand before thy presence, and enioy thy Wisdome* : What a thing shall it be to behold that most high *Salomon* ? That euerlasting *Wisdome* ? That infinite greatnes ? That inestimable beauty ? That exceeding goodnesse ? And to enioy the same for euermore ? This is the essentiall glory of the *Saintes* : this is the last end and center of our desires ?

4 The glory of the Saints bodyes in Heauen.

NExt after this, consider the glory of the bodyes, in which there shall be no part but shall be glorified. For there euery one of the members and senses, shall haue his particular glory and obiect, wherein to take delight.

There the bodyes of *Saintes* shall be endued with these foure singular qualities and dowries : to wit,

wit, with subtilty, swiftnesse, impassibility, and clearenesse. And this clearenesse shall bee so great, that euery one of the Saints bodies shall shine like the Sunne in the Kingdome of their Father. Now if this Sunne that standeth in the midst of the firmament, being but one, be sufficient to giue light and comfort to all this world; what a light shall so many Sunnes and Lampes make, as shall shine so bright in that place altogether?

*The foure
dowrees of
glorified
bodies.*

5 *The perfect fruition of all good
things in heauen.*

TO conclude, in this glory all things shall be found wholly together, and all euill things shall be banished from thence: There shall be health without infirmity; libérty without bondage; beauty without deformity; immortality without corruption; aboundance without necessity; quietnes without vexation; security without feare; knowledge without error;

Q

fulnesse

S. Augustine

fulnesse without loathsomnes; ioy without heauinesse; and honour without contradiction. There as *Augustine* saith) shall be true glory: for there shall none be praised either by errour or flattery. There shall be true honour, for there it shall neither be denyed to such as deserue it, nor giuen to such as deserue it not. There shall be true peace: for there shall no man bee molested, either by himselfe, or by others.

The reward of vertue shall be euen he that gaue the vertue, and hath promised himselfe for a reward of the same; who is the greatest and best of all good things, (to wit, Almighty God) he shall be the end of our desires, he shall there be seene without ceasing; loued without loathsomnesse; and praised without wearinesse. There his place is large, beautifull, bright, and secure: the company very good and delightfull: the time alwaies after one sort, not distincted into euening and morning, but con-

continued with a simple eternity
There shall be a perpetuall spring,
which through the freshnes and
sweet breathing of the holy Ghost
shall flourish for euermore. There
shall all reioyce, all shall sing, and
giue continuall praise to the chiefe
giuer of all thinges; through whose
bountifull goodnesse they liue and
raigne in glory. O heavenly Citty;
O secure dwelling place! O blisse-
full Countrey, where all delightfull
thinges are to be found; O happy
people without any grudging; O
quiet neighbours, where no one is
subiect to any want or necessity;
O that the strife and contention of
this present state were at an end;
O that the dayes of my banish-
ment might be finished; O how
long is the time of my peregrinati-
on prolonged? when shall this day
come? When shall I come and ap-
peare before the face of my sweet
Lord and Sauour?

The sixt Treatise of the consideration of the glory of heauen : wherein the former Meditation is declared more at large.

ONE of the things, whereupon it behooueth vs most to haue our eyes alwayes fixed in this vaile of teares , is the blessed state of glory in the Kingdome of heauen. For this consideration alone were able to encourage vs , patiently to beare the afflictions of this present life , knowing what an eternall weight of glory is prepared for vs in the life to come.

2. Cor. 4.
14.

Gen. 13, 17

When Almighty GOD promised to giue to the Patriarch *Abraham* the land of promise : he commanded him to walke and view it all round about, saying : *Arise and walke all ouer this land, both in length and breadth, and consider it on euery side, for I will giue it vnto thee.* Arise vp therefore (O my soule) aduance thy selfe on hie, leaue all earthly affaires

fares heere beneath, and flee vp with the wings of thy spirit, vnto the most excellent noble Land of promise, and consider with good attention, the length of the eternity, the largenesse of the felicity, and the greatnesse of the riches, with all the rest that is therein.

It is written of the Queene of *Saba*, that when she heard of the great fame of *Salomon*, she went to Ierusalem, to see the great and wonderfull things that were reported of him. Consider therefore that the fame of that heavenly Ierusalem, and of that supream King that gouerneth it, is no lesse then the renowne of *Salomon* was: ascend thou now vp on high with thy spirit vnto this noble Citie, to contemplate the wisdome of this supream King, the beauty of this temple, the seruice of this Table, the orders of them that attend vpon him, the liueries that the whole family weare, and withall the policy and glory of this noble Citie. For if thou be able to consider eue-

1. Reg. 10.

ry one of these things; it may be, that thy spirit shall be lifted vp aboue himselfe, and thou shalt perceiue, that there hath not beene declared vnto thee so much, as the very least part of this glory.

Ehc. i. 17.
18.

But for this purpose, it shall be requisite to haue a speciall light of Almighty God, as the Apostle signifieth, saying: *I beseech the God of glory, and the Father of our Lord Iesus Christ, to giue you the Spirit of wisdom, and to lighten the eyes of your hearts, that you may understand, how great the hope of your vocation is, and the riches of that inheritance and glory which hee hath prepared for the Saints.*

And although in this glory there be many thinges to contemplate vpon; yet mayest thou now especially consider those fiue principall thinges that we touched before: to wit, the excellency and greatnes of the place; the fruition of the company of those blessed inhabitants; the vision of Almighty GOD; the glory of the Saints bodies;

bodies ; and the euerlasting continuance and eternity of all these so great and wonderfull benefits.

*Of the excellency and greatnes of
the Heauens.*

SECT. I.

First of all consider the goodly beauty of the place, which St. Iohn describeth vnto vs in a figure in his *Apocalips*, in these words ; One of the *seauen Angels* spake vnto me, saying : Come, and I will shew thee the spouse of the Lambe : and he carried mee away in spirit to a high and great Mountaine, and shewed mee the holy Citty of Ierusalem, which descended from Heauen, and shineth with the clearnesse of Almighty God, and the light thereof, was like to the glistring brightnesse of precious stones. This Citty had one great and high Wall, in which were twelue Gates, and in the Gates twelue Angels, according to the number of the Gates. The foundations of the walles of the Citty

Reue. 21.

were wholly wrought with precious stones, and the twelue gates thereof were twelue Pearles, euery gate made of one Pearle, and the streete of this Citie was of pure gold, like vnto a verie cleare glasse: and I saw no temple therein, because the Lord God Almighty and the Lambe were the Temple: and the Citie had no neede of Sunne or Moone to giue light vnto it, forasmuch as the clearenesse of Almighty God doth lighten it, and the Lampe that burneth therein, is the Lambe.

Reue. 22.

Moreouer, the Angell shewed me a flood of the water of life, as cleare as the Christall, which issued out of the seate of Almighty G O D, and of the Lambe. In the midst of the streete, and both on the one side of the flood, and on the other, was planted the tree of life, which brought forth twelue frutes in the yeare, euery Moneth his fruit, and the leaues of this tree, serued for the health of Nations.

No manner of malediction shall ener be scene there, but there shall be the seate of Almighty God, and of the

the Lambe. And his seruants shall serue him, and they shall see his face, and haue the name of him written in their foreheads, and they shall raigne for euer and euer, world without end.

Behold here (deere brother) the beauty of this Citie described vnto thee, not that thou maist thinke, that these things are there in such a materiall sort as the words doe sound, but that by meanes of these, thou maist conceiue other more spirituall & more excellent things, which are figured vnto vs by these materiall things.

The scituation of this Citie is aboue all the heauens; and the greatnesse and largenesse thereof exceedeth all measure. For if euery one of the starres of heauen be so great as we haue before declared; how great then must that heauen bee, that contayneth in it all the starres, and all the heauens? Surely, there is no greatnesse in the world that may bee compared vnto this. For (as a holy Father saith) from the West part of Spaine, vnto the vt-

The scituation and greatnes of the beauly Citie.

termoſt borders of the Indians, a Ship may ſayle (if it haue a proſperous winde) in few dayes : but that region of Heauen is ſo great, that the ſtars (which are more ſwift then the Sun beames) cannot finiſh their courſe in it in many yeares.

*The goodly
workeman-
ſhip of the
building.*

Now if thou demandeſt of the workemanſhip of that building : there is no tongue able to expreſſe it. For if that worke that appeareth outwardly to our mortall eyes, be ſo goodly and beautifull : what is to be ſuppoſed of all the reſt, that is there reſerued for the ſight onely of immortal eyes ?

And if we ſee, that by the handiworke of men, certaine workes are made heere ſo ſightly and ſo beautifull, that they aſtoniſh the eyes of them that doe behold them ; what a worke muſt that be, which is wrought by the hand of Almighty God himſelfe, in that royall houſe, in that ſacred pallace, in that houſe of ioy & ſolace, which he hath built for the glory of his Elect ? *O how amiable are thy Tabernacles*

*nacles (saith the Prophet) O Lord
God of vertues? My soule desireth
and fainteth, in beholding the Pal-
lace of the Lord.*

Psal. 81.1

The thing that most principally
commendeth a Citty, is the state
and condition of the Cittizens : to
wit, if they be noble, if they be ma-
ny, if they liue in peace and con-
cord among themselues. Now
who is able to declare the excel-
lency of this Citty in this behalfe?
All the inhabitants therein be no-
ble personages, there is no one a-
mong them of base lineage, for so
much as they be all the sonnes and
childrē of God. They be so friend-
ly & louing one towards another,
that they be all (as it were) one
soule and one heart. And they liue
in so great peace and concord, that
the very Citty it selfe is called *Ie-
rusalem* : that is to say, the vision
of peace.

*The state
and condi-
tion of the
Cittizens of
Heauen.*

If thou desire to vnderstand the
number of the inhabitants in this
Citty, vnto this desire Saint *Iohn*
maketh answer in his *Reuelation*;
where

Reue. 7. 9.

The num-
ber of the
blessed in-
habitants
in heauen.

where he saith : *That he saw in spirit such a great company of blessed Saints, that no man was able to reckon them, gathered together of all kindes of Nations, people & tongues, which stood before the throne of Almighty God, and of the Lambe, appa-
relled in white garments, and with triumphant Palmes in their hands, singing unto Almighty God, songs of praise.*

Dan. 7. 10.

And vnto this saying of S. Iohn, doth that agree very well, which is signified by the Prophet Daniell concerning this holy number : where hee saith : *Thousand thousand serue the Lord of Maiesty, and tenne hundred thousand thousands stand before him.*

And think not because the number is so great, that they be therefore disordered : for there the multitude is no cause of confusion, but of greater order and harmony. For Almighty GOD (that hath with such a wonderfull consonance and agreement, disposed the moouing of the heauens, and the courses of the

the starres, calling them euery one by his proper name) hath also ordained all that innumerable Army of blessed Saints, with a most wonderfull goodly order and disposition; appointing to euery one his place and glory; as it seemed best to his diuine and excellent wisdom.

And so there is one place for the Patriarchs, another for the Prophets, another for the Apostles, another for the Euangelists, another for the martyrs, and so forth (vnto all the rest of the faithfull) there is appointed a heauenly mansion. And aboue them all the holy humanity of our Sauieur Christ, hath the chiefe place and preheminence, who sitteth at the right hand of the Maiestie of Almighty God, in the hight of glory.

Now therefore (O thou Christian soule) take a view of this celestiall order: walke through the streetes and wayes, consider the order of these Cittizens, the beauty of this Citie, and the noblenesse
and

*Euery one
of the
Saints hath
his place
and glory
in heauen
in most so-
lemne or-
der.*

and worthinesse of these inhabitants. Salute also this sweet and pleasant Countrey, and as a Pilgrime, beholding it as yet a farre off, direct thine eyes, and (withall) thy heart vnto it, and say; All hayle Sweet Countrey, the Land of Promise, the hauen of security, the place of refuge, the house of blessing, the Kingdome of all worlds, the Paradise of delights, the garden of eternall flowers, the storehouse of all treasure, the crowne of all iust persons, and the end of all our desires.

All hayle our mother and our hope, after thee haue wee sighed a long time: for thee haue we mourned, and doe mourne euen at this present; for the loue of thee haue wee fought, and doe still fight a long battaile in this our transitory life: for we know assuredly, that none shall be rewarded and crowned in thee, but onely such as haue here foughten faithfully.

¶ Of the second ioy that the soule
shall haue in the kingdome of heauen,
which is the enioying of the com-
pany of Saints.

SECT. II.

VHo is able (after this great
ioy) to declare what a fur-
ther ioy the soule shal haue, by be-
ing in this most happy and blessed
company? for there the vertue of
charity is in her full perfection: the
property of which vertue is, to
cause all things to be common.

There shall that petition be per-
fectly fulfilled, which our Sauour
made, saying: *I beseech thee (O Fa-
ther) that they may be one (by loue)
as we are one (by nature.)* For there
shall the Elect be more straightly
vnited together in one, then the
members of one same bodie: be-
cause all shall participate of one
same Spirit, which giueth vnto all
one same being, and withall, one
blessed life.

Ioh. 17. 11

*All the E-
lect in hea-
uen shall
bee more
straightly
vnited to-
gether in
one, then the
members of
one body,*

If

*because all
shall partici-
pate of
the spirit
of God.*

If thou imagine it to be otherwise, tell mee, what is the cause, why the members of one body haue so great a vnity and loue one towards another? the reason is, because they are all partakers of one same forme, that is, of one soule, which giueth one same being and life to them all.

Now if the spirit of a man haue power, to cause so great a vnity betweene members that are so different in offices and natures, is it any wonder, if the spirit of Almighty God, by whom all the elect doe liue (which Spirit is as it were the common soule to them all) should cause a farre greater and more perfect vnity among them? especially, considering that the Spirit of God is a more noble cause, and of a more excellent vertue and power, and giueth also a more noble being.

Well now, if this manner of vnity and loue doe cause all things to be common, as well good as euill, (as wee see in the members of one body,

body, and in the loue of Mothers towards their Children, who reioyce as much at their felicity, as at their owne) what a wonderfull ioy shall one of the Elect there haue of the glory of all the rest, considering that he shal loue euery one of them as well as himselfe? For as *Gregory* saith: *That heavenly inheritance vnto all is one, and vnto euery one is all, forasmuch as euery one of the blessed Saints reioyceth as much at the ioyes and felicities of all others, as if he were himselfe in possession of the same.* But what can wee inferre of all this? surely thus much, that as the number of the blessed Saints is (after a sort) infinite: euen so the ioyes of each one of them shall also (after a sort) be infinite, and that euery one of the Saints shall haue the excellency of all, forasmuch as whatsoeuer any one of them shall not haue in himselfe, he shall haue it in others.

S. Gregory.

These be spiritually those seauen sonnes of *Iob*, among whom there was such a great loue and communicating

Iob 1. 14.

nicating one to another, that every one of them (in his order) made a feast one day in the weeke vnto all the rest: whereby it came to passe, that every one of them was no no lesse partaker of the goods of others, then of his owne proper goods. And so that which was proper to one, was common to all: and that which was common to all, was proper vnto every one; this effect wrought loue and brotherly affection in those holy brethren.

Now, how much greater shall the brotherly loue of the Elect be in the kingdome of heauen? how much greater shall the number of brothers be there? how much more treasure and riches shall they haue to enjoy? Now by this account, what a feast shall that be, which the Seraphins shall there make vnto vs, who are in the highest degree of all blessed Spirits, and most neere vnto Almighty GOD, when they shall discouer vnto our eyes, the noblenesse of their state and

and condition, the clearenesse of their contemplation, and the most feruent burning heat of their loue? What a feast also shall the Cherubins make, in whom the treasures of the wisdome of Almighty God are enclosed? What a feast likewise shall that bee of the Thrones and Dominations, and of all the other blessed spirits?

What a ioy shall it be, to enioy the glorious company of the Apostles? to be receiued into the goodly fellowship of the Prophets? And to haue the fruition of that noble Armie of Martyrs, which haue spent their liues for the cause of Iesus Christ? What a ioy shall it bee, to see those holy Prophets, *Esay, Ieremie, Ezechiel, Daniel, Amos, Micheas, Zacharias* and the rest, not now subiect to the torments of their cruell persecutors, but clothed with long white garments, with their Palmes in their hands, & with the glorious ensignes of their victorious triumphs? What a ioy shall it be, to see those seauen noble

1. Mac. 7.

noble *Machabees*, with their godly and valiant Mother, hauing condemned all kindes of deaths and torments, for keeping the Law of Almighty God?

Mat. 2. 16.

What a goodly sight shall it be, to behold those sweete Babes, whose guiltlesse bloud was most cruelly shed at the birth of our Sauiour? What chaine of Gold and precious stones, is so goodly to behold, as the necke of the glorious fore-runner of Christ, *St. Iohn Baptist*: who chose rather to loose his head, then to dissemble the filthinesse of the adulterous King?

A&t. 7. 59.

What other thing shall it be, to see the body of *St. Stephen*, that was brused with the strokes of stones: then to behold a rich long robe trimly garnished and set all ouer with goodly precious Rubies and Dyamonds? What a ioy shall it be, to behold that Apostle *S. Iames*

A&t. 11. 2.

who was once slaughtered with the sword of that Tyrant *Herod*, but now raigneth with his Lord and Maister, for whose sake hee

was

was done to death?

What a ioyfull sight shall it be, to see those two glorious lights of Christ his Church, *S. Peter* and *S. Paul*, shining there very brightly, with the Trophees of their martyrdom, wherewith they were crowned? Now what a ioy shall it be, to enioy the glories of each one of all these blessed Saints, as if they were properly our owne?

O glorious feast, O royall banquet; O Table meete for Almighty God and his Elect! Wherefore, let worldlings get them to their filthy and carnall banquets, let them burst themselues with their gluttonous excesse and superfluities: such a feast as this is, where such excellent meates are serued, is conuenient for Almighty God and his Elect.

Ascend yet vp higher, O my soule, and see another singular glory, that doth wonderfully reioyce all that supream Court, and maketh the Citie of God (as it were) drunke with meruailous delight.
Lift

Luke 2.

Lift vp thine eyes , and see that most blessed Virgine *Marie* , that freely beloued and full of all grace and beauty. Consider what a great ioy it shall be , to behold this Virgine Mother , this blessed among women , not kneeling now vpon her knees before the Manger , nor troubled and molested now with the frights and feares of such things as holy *Simeon* prophecied vnto her ; not lamenting and seeking now her lost child in all parts : but with inestimable peace and security , placed at the right hand of her deare Sonne , without all feare of euer loosing that her most precious treasure.

Math. 2.

Now hath she no neede to seeke that dead time of the secret night, to deliuer the child from the conspiracies of *Herod* , by flying into Egypt: Now doth shee no more stand at the foote of the Crosse, beholding the death of her only Son, and bewayling his losse, whom she so dearly loued.

Now shee seeleth no more the
griefe

griefe of that dolefull exchange :
when she had assigned vnto her the
Disciple in stead of the Master, and
the seruant in stead of the Lord.
Now are those sorrowfull words
to be heard no more , which shee
vttered (with great weeping and
lamentation) vnder the bloody
tree, saying : *O that I might die for
thee Absolon : my sonne : my sonne
Absolon !*

2. Sam. 18.
33.

Now is all this sorrow at an end,
and she that was so sore afflicted in
this vale of misery, is now exalted
in the kingdome of glory, enioying
for euer that chiefest goodnes, and
saying ; *I haue found him whom my
soule loueth, I will hold him, and will
not let him goe.*

Cant. 3. 4.

And if this bee so great a ioy ;
what a ioy shall that be, to behold
the most sacred humanity of our
Sauour Christ? And the glory and
beauty of that body, which was so
foully disfigured for our sakes vpon
the crosse? *It shall be vndoubtedly* (as
S. Bernard saith) *a thing full of all
sweetnes and delight, when men shall
there*

The sacred
humanity
of Christ.

S. Bernard.

shall there see and behold a man, the Creator of men, and Lord of all things created.

We are wont to esteeme it for a singular honour to our whole family, to see some one of our kindred aduanced to a Crowne, or inuested with some Princely dignity. Now how farre greater honor shal this be vnto vs, to see that Lord, who is of our flesh and blood, sitting at the right hand of the Father, and made King both of heauen and earth?

It shall be a great ioy to men in heauen to see the Lord and Creator of all things to be (not an Angel) but a man.

With what a passing great ioy shall men stand among the Angels, when they shall see that the Lord of the whole house, and the vniuersall Creator of all things, is not an Angell, but a man? For if the members doe account that an honour vnto them, that is done to their head, by reason of the great vnion that is between them and it: what shall it be there, where there is such a straight vnion between the members and the head? What shal it be else, but that euery one of the

Saints

Saints shall account the glory of their Lord, as their owne peculiar glory? This ioy shall be so passing great, that no words are able to expresse it, according to the worthinesse thereof.

Now who shall be so happy, as to be thought worthy to enioy so great a blisse and felicity? *O that thou wert as my Brother, sucking the breasts of my Mother, that I might finde thee without, and kisse thee with the lippes of Devotion, and embrace thee with armes of loue.* O most sweet louing Lord, when shall this ioyfull day come? When shall I appeare before thy face? When shall I be filled with thy excellent beauty? When shall I see that countenance of thine, which the Angels are so desirous to behold?

Cant. 8.1.



Of

Of the third Ioy that the soule shall
haue in the Kingdome of heauen:
which is the inioying of the cleere
vision of Almighty
God.

In the
cleere visio
of Almighty
God consisteth the
essentiall
glory of the
Saints.

NOW what a ioy shall it be (a-
boue all this) to haue a cleare
sight of that diuine face, in the sight
of whom consisteth the essentiall
glory of the Saints? All the things
we haue hitherto spoken of, are
certainely great motiues towards
the accomplishment of glory, but
they all are little, in comparison
of the cleare vision of Almighty
God.

Ge. 49. 15

Of Issachar it is written, That
he saw that rest was good, and that
the Land was best, and therefore hee
put his shoulders to labour, and
made himselfe subiect to tribute. The
rest and glory of the Saints is good,
but the Land that bringeth foorth
this rest, is best in the superlatiue
degree. For this Land is the face
and

and beauty of Almighty God, of the vision and beholding of whom, proceedeth the rest and glory of the Saints. This cleare vision of Almighty God, is the thing that of It selfe alone, is able to giue perfect rest vnto our soules. For all the sweetnes and pleasantnes of Creatures, may well giue delight to the heart of man, but it can neuer wholly satisfie and fill it. Now if all these good things before rehearsed, shall so much delight vs: how much then shall that good thing delight vs, that containeth (in it selfe) the perfection and summe of all good things? And if the onely sight and beholding of creatures be so glorious: what a glory shall it be, to behold that Diuine face, that most bright light, and that most excellent beauty of Almighty GOD, in whome all beauties doe shine? What a glorious sight shall it bee, to behold that essence so wonderfull, so simple and so communicable, and with one sight to behold in the same,

The hart of man can neuer bee satisfied & filled, but onely with the vision of Almighty God.

the mystery of the most blessed Trinity; the glory of the Father, the wisdom of the Sonne, and the goodnesse and loue of the Holy Ghost. There shall wee see God, and in God, both our selues and all things beside. For like as he that hath a Glasse before him, seeth the glasse and himselfe in the glasse, and all other things that are before the glasse: euen so when we shall haue that vnspotted glasse, of the Maiesty of Almighty God present before vs; wee shall see him, and our selues in him, and (withall) whatsoever is without him; according to the knowledge greater or lesse that we shall haue of him.

The understanding.

There shall the appetite of our *Understanding* rest, and shall not desire to know any thing else, because it shall haue before it all that can be knowne.

The Will.

There shall the appetite of our *Will* rest, in loeing that vniuersall good thing, in whom are all good things, and out of whom there be no good things to be enioyed.

There

There shall our *Desire* rest, and be fully satisfied with the morsell of that supream ioy, which shall in such wise fill the mouth of our heart, that there shall be nothing else for it to desire.

The Desire.

There shall those three Theologicall vertues, to wit, *Faith*, *Hope*, and *Charity*, wherewith Almighty God is heere honoured, be perfectly rewarded: when vnto *Faith* shall be there giuen for a reward, the cleere vision of Almighty God: vnto *Hope*, the possession of him, and vnto *Charity* imperfect, charity in all her perfections.

How Faith Hope, and Charity, shall be rewarded in Heauen.

There shall the Elect see, loue, enioy and praise Almighty GOD: there shall they be filled without glutting, and be hungry without necessity. There is the place, where that song is alwayes sung, that Saint *Iohn* heard in his Revelations, which song hee termeth, *Quasi canticum nouum*, As it were a new song. For that although the song be alwayes after one manner, (forasmuch as it is one common

Reue. 14.

praise, answerable to one common glory, which all that blessed company enioyeth) yet is it alwayes new, as concerning the taste and delight it hath. For looke what taste it had in the beginning, the same very taste shall it haue for euer and euer without end. The ioy of the Saints in Heauen shall neuer diminish nor decay, neither shall their bodies euer decay or waxe olde. For he that causeth the Heauens to be alwaies fresh and new, after so many thousand years as haue passed since they were first created, shall also cause the flower of the glory of the Saints, alwaies to be liuely and flourishing, and neuer to wither or decay in any one point.

Of the fourth Ioy that the soule shall haue in the kingdome of Heauen: which is the inioying of the glory of the bodies.

SECT. III.

THe cleere vision of the Diuine Maiesty, is (as hath beene decla-

declared) the essentiall glory of the blessed soules in heauen. Howbeit, our most iust Iudge & bountifull Father, thinketh it not inough to glorifie the soules onely; but (for the honour of them) extendeth his magnificence and liberality yet further, euen to glorifie their bodies also: giuing thus a roome and place vnto Beasts, in his royall and euerlasting heauenly Pallace.

The bodies of the Saints shall also be glorified in Heauen.

O louer of men; O honourer of the good and vertuous; What hath this rotten and stinking flesh of ours, which like a beast followeth alwayes his appetites, to doe with the Sanctuary of Heauen? What, shall this flesh (which should rather be tyed vp in a Stable among beasts) bee placed among the Angels in Heauen? Let dust (O Lord) continue with dust, for it is not seemly that earth should be placed about the Heauens.

But he that said vnto *Abraham*,
I will honour and multiply Ismaell,
notwithstanding hee is the sonne

GE. 17. 20

*Note heere
the reason,
why the bo-
dies of the
Saints shall
be glorified
in Heauen
aswell as
their soules*

Esay 61.7

*The glory
of the sen-
ses.*

*of a bondslane, because hee appertai-
neth vnto thee: will also shew his
faueur to the bodies of the Saints,
for the nigh kindred that is be-
tweene the soules of them. It is the
Lords pleasure also, that he that
hath holpen to beare the burthen,
shall likewise be partaker in the
diuision of the glory, and that like
as the soule, by conforming it selfe
in this life vnto the will of God,
commeth afterwards to be made
partaker of the glory of God: e-
uen so the body, which (contrary
to his nature) was conformable
and obedient vnto the will of the
soule, shall also be made partaker
of the glory of the same soule. And
thus shall the iust be glorious both
in body and soule. And (as the
Prophet saith,) *They shall possesse in
their Countrey double riches.* Where-
by is vnderstood, the glory of the
soules, and the glory of the bodies.*

Now, what shall I say of the
glory of the senses? Each one of
them shall there haue his owne
proper delight & glory. The Eyes
shall

shall be renewed and made more
cleare then the light of the Sunne,
they shall see those royall pallaces,
those glorious bodies, and those
beautifull fieldes; with other infi-
nite goodly thinges that are there
to be seeue. The Eares shall al-
wayes heare that wonderfull mu-
sicke, which is so exceeding sweet
and pleasant, that one onely sound
of it, were able to bring all the
hearts of this world asleepe. The
sense of Smelling, shall also be re-
created with most sweet and plea-
sant saubours, not of such vaporious
thinges as we haue heere; but of
such as be proportionable to the
glory that is there. In like manner
the Taste shall be satisfied with in-
credible sweetnes and delights;
not for sustentation of life, but for
accomplishment of all glory.

*The eyes.**The Eares.**The smel-
ling.**The taste.*

Now what an exceeding ioy shall
the blessed soule conceiue at that
time, when for the mortification,
and diligent looking into the sen-
ses (which continued so short a
time) she seeth her selfe so wholly
drowned

drowned in that most deepe fountaine of Glory, without finding any bottome or end, of so many and of such passing great ioyes? O labours and paines well imployed; O seruices well rewarded; O treasures, not so much to be spoken of, as to be wished and desired, and to be purchased with a thousand liues, in case wee had so many to giue for the same.

*Of the fift Ioy in the Kingdome of
Heauen: which is the everlasting
continuance of the Glory and
Felicity of the blessed
Saints.*

SECT. V.

BYt now let vs consider, for how long time this great glory and vnspeakable felicity is to be inioyed. This is a point that were able alone, to cause vs euen to cry out, and desire that all manner of tribulations, afflictions, paines and labours, might rayne and
powre

powre downe vpon vs as thicke
as Hayle ; so that we might serue
and please Almighty God in this
transitory life , who is to bestow
so great and inestimable benefites
vpon vs in the euerlasting life to
come.

This reward of so great glory
and felicity in the Kingdome of
heauen shall endure so many thou-
sand yeaes, as be starres in the Fir-
mament , yea, and a great deale
longer. It shall endure so many
hundred thousand millions of
yeaes, as haue fallen drops of wa-
ter vpon the earth; yea, and a great
deale longer : yea, to conclude, it
shall endure so long, as Almighty
God himselfe shall endure, which
shall be euerlastingly, world with-
out end. For it is written thus,
*The Lord shall raigne for euer and
euer.* And in another place, *Thy
raigne is the raigne of all worlds and
thy dominion endureth from gene-
ration to generation.*

Wherefore (O Father of mer-
cies, and God of all consolation)

I hum-

Psal. 146.

14.

Psal. 145.

13.

Psa. 142. 5.

Num. 32.
6.

Psal. 27. 4

I humbly beseech thee by the bowels of thy mercy, that I may not be deprived of this supreme glory and felicity. O Lord my God, that hast vouchsafed to create me after thine owne Image and likenes, and to make me capable of thy selfe; fill this heart of mine (which thou hast Created) with thy selfe. *Let my portion (O my Almighty God) be in the land of the living.*

O Lord I beseech thee, giue me not in this transitory life, either rest or riches, but reserue all in store for mee in the euerlasting life to come. I desire not to inherite (with the Children of *Ruben*) the Land of *Galaad*, and to loose my right and title of the Land of promise. *One thing onely (O Lord) haue I demanded of thee, and this will I alwayes require, that I may dwell in the house of the Lord all the dayes of my life.*



Meditation

*Meditation for Sunday
Morning.*

*Of the benefites of Almighty
G.O.D.*

This day, when thou hast prepared thy selfe hereunto: thou hast to meditate upon the benefites of Almighty God, that in so doing thou mayest give him thanks for them, and enkindle in thy selfe a more fervent love of him, who hath shewed himselfe so bountifull towards thee, and withall procure thereby, more griefe and sorrow for the sinnes and offences that thou hast committed against such a loving Benefactor.

Albeit, the benefites of Almighty God towards us be innumerable, yet they
all

all may be reduced to five kindes, to wit, to the benefits of creation, conseruation, redemption, vocation, and to the secret benefits that euery one hath receiued particularly in himselfe.

I The benefit of Creation.

AS concerning the first benefit, which is of Creation: consider first with great attention, what thou wast before thou wert created, and what Almighty God hath done for thee, and bestowed vpon thee before thou haddest any being. He gaue thee thy body, with all thy members and senses; and thy soule, which is of so great excellencie, created after his owne Image and likenesse, for so high and excellent an end, as to haue the fruition of Almighty G O D. And withall, hee gaue thee those three noble powers of thy soule, which be Vnderstanding, Memorie and Will. And consider well with thy selfe, that to giue thee this soule,

soule, was to giue thee all things. For it is cleare, that there is no perfection, nor ability in any of all the inferiour Creatures: but that a man hath the same in him in a far more high and greater perfection; and by meanes of the vertue and ability of his soule, hee is able to attaine vnto it, whereby it appeareth, that by giuing vnto vs this thing alone, (to wit, our soule,) hee gaue vs therewith at once all things together.

2. *The benefit of Conseruation.*

AS concerning the benefit of conseruation, consider how all thy whole being, dependeth vpon the prouidence of Almighty God. How thou art not able to liue one moment, nor to step so much as one step, were it not by meanes of him.

Consider also, how he hath created all things in this world, for thy vse and seruice; insomuch, as hee hath appointed euen the very Angels

gels of heauen, for thy guard & defence. Consider moreouer, how he hath giuen thee health, strength, life, sustenance, with all other temporall helps and succours.

And aboue all this, consider the manifold great miseries and calamities, into which thou seest other men fall euery day: and how thou thy self mightest also haue fallen into the same, had it not been that Almighty God (of his great mercie) preserued thee.

3 The benefit of Redemption.

AS concerning the benefit of Redemption, thou mayest consider therein two things. First, how many, and how great benefits Almighty God hath giuen vs, by meanes of the benefit of Redemption. And secondly, how many and how great miseries hee hath suffered in his most holy body and soule, to purchase these benefits vnto vs.

4 The

4 The benefit of Vocation.

AS concerning the benefit of Vocation, consider first of all, what a great benefit it was of Almighty God, to make thee a Christian, to call thee to the Catholique faith, by meanes of the holy Sacrament of Baptisme, & to make thee also partaker of that other blessed Sacrament of his most precious body and blood. And then if after this calling of thee, thou hast fallen into some grieuous sinne, and thereby lost thine innocencie: in case now the Lord hath raised thee vp from sinne, and receiued thee againe into his grace and fauour, and set thee in the state of saluation: how canst thou be able to giue him sufficient praises and thanks for this so inestimable a benefit?

What a great mercy was it, to expect thee so long time, to suffer thee to commit so many sinnes, and in the meane time, to send thee so many diuine inspirations, and not
to

to shorten the dayes of thy life , as he hath done to diuers and sundry others, that were in the very same state? And last of all , to call thee with so mighty a grace , that thou mightest rise vp againe from death to life, and open thine eyes to behold the eternall light.

What a great mercy was it also (after that thou wast conuerted) to giue thee grace , not to returne vnto thy former grieuous sinnes : but to stand and vanquish thine enemy , and to perseuere in good life? This is that morning and evening dewe that Almighty GOD promised by the Prophet *Ioel*, saying; *And ye sonnes of Sion , reioyce and be glad in the Lord God, for hee hath given you a teacher of iustice, he shall cause the morning and evening dewe to raine and powre downe vpon you.*

Ioel 2.23.

Meaning hereby, that Almighty God doth not only preuent vs with his heauenly grace, sowing the seed of vertues in our mindes : but hee doth also assist and (as it were) water

ter the same seed with the dewe of his holy spirit, which bringeth it to his full ripenesse and happy end.

5 Of secret benefites.

THese are the publike & known benefites ; but besides these, there bee other secret benefites, which no man knoweth, but he onely that hath receiued them. Againe, there bee other benefites also so secret, that euen he himselfe that hath receiued them, knoweth not of them ; and he onely knoweth them that is the giuer of them. How many times hast thou deserued in this world, either through thy pride, negligence, or vnthankfulnesse, that Almighty God should haue withdrawne his grace from thee, and vtterly haue forsaken thee as hee hath done to many others, for some one of these causes (for whosoever they be that doe fall from GOD, they fall by some of these meanes:) and yet hath not Almighty God dealt thus with thee?

*wee fall
from God,
either
through our
pride, neg-
ligence, or
vnthank-
fulnesse.*

How

How many euils, and occasions of euils, hath the Lord preuented, and turned away: by his prouidence, in ouer-throwing the snares of the deuill thine enemy, and stopping him of his passage: and not permitting him to execute his wily practises and deceits vpon thee? How oftentimes hath hee done for every one of vs, as hee said he did for S. Peter, Behold, said our Sauiour, how Sathan goeth busily about to sift you, as corne in the Barne: but I haue prayed for thee, that thy faith faile not? Now, who knoweth these secrets, but onely Almighty GOD?

Luk. 22.
31.

Benefits po-
situe.

The positieue Benefits be such, as a man may vnderstand & know them: but these benefits that are called priuatiue, which consist not in doing benefits vnto vs, but in deliuering vs from hidden and secret euils, that were comming towards vs, who is able to vnderstand?

Benefits
priuatiue.

Wherefore, as well for these benefits, as for the others, it is reason wee should alwayes shewe our selues

selues thankfull to the Lord ; and vnderstand, how farre in arrerages we be in reckoning with him, and how much more wee be indebted vnto him, when we are able to pay, considering wee are not able so much as to vnderstand what they are.

The Tenth Treatise, of the consideration of the benefites of Almighty

God, wherein the former Meditation is declared more at large.

ONE of the greatest complaints that Almighty GOD maketh against men, and where with hee will most charge them at the day of their account, is, their vnthankfulness and ingratitude for his manifold Benefits.

With this kinde of complaint, the Prophet *Esa* beginneth the first words of his Prophecy, calling heauen & earth to witnesse against the ingratitude and vnthankfulness

Almighty GOD will charge vs at the day of our account with our vnthankfulness and ingratitude for his manifold benefits.

of

Esay 1. 2.

of the wicked: *Harken* (saith hee)
O Heauen, and thou Earth giue eare
unto my words: for the Lord hath
spoken it. I haue nourished children
and exalted them, and they haue de-
spised me. The Oxe knoweth his ow-
ner, & the Ass his Masters manger;
but Israel hath not knowne me, nei-
ther would my people vnderstand me.

Now, what thing is more
 strange, then that men should not
 acknowledge that thing, which the
 very brute beasts doe acknow-
 ledge? And as *Saint Jerome* saith
 vpon this place. The Prophet
 would not compare men with o-
 ther liuing beasts, that are more
 quicke of sence, as with the Dog,
 that for a little peece of bread de-
 fendeth his Masters house; but
 euen with the Oxe and Ass, which
 are more dull and rude; giuing vs
 hereby to vnderstand, that ingrate-
 full and vnthankfull persons, are
 not to be likened to euery kinde of
 beasts: but that they bee much
 more brutish then the most brut-
 ish beasts that are.

Now,

S. Jerome.

Now, what punishment (trow ye) doth so great beastlinesse deserve? Almighty God hath prepared many punishments for ingratefull persons, but the most iust and ordinary punishment is, to spoyle them of all those benefits they haue receiued, because they would not giue thanks to the giuer of them, as of duty they ought to haue done. For as *S. Bernard* saith: Ingratitude is as it were a burning winde, that drieth vp the riuer of Gods mercy, the fountaine of his clemency, and the flowing streame of his grace. Now as vnthankfulness is the cause of so great euils: euen so contrariwise, thankfulness is the beginning of very great graces, and especially of three.

The ordinary punishment of ingratefull persons.

S. Bernard.

The consideration of Gods benefits, moueth vs to loue God.

THE first is the loue of God. For (as *Aristotle* saith) goodness is amiable of it selfe, and euery man is naturally most enclined, to

to loue his owne proper weale.

Seeing therefore that men bee naturally such louers of themselves, and of their owne proper commodity, when they see plainly, that all that they haue, cometh of the gracious goodnesse of that chiefest Benefactor, forthwith they be moued to loue and wish well vnto him; whom they perceive & acknowledge to haue bestowed so great benefites vpon them. And hereof it cometh, that among the considerations that doe most helpe vs to attaine vnto the loue of God, one of the most principall is, the consideration of the benefits of Almighty God.

For euery one of these benefits, is as it were a fire-brand, that quickneth & enkindleth more and more the flame of his loue: and so consequently, to consider many of these benefits, is to ioyne many fire-brands together, whereby the flame of this fire is enkindled more and more in vs.

The

2 The consideration of Gods benefites, stirreth vp a desire in a man to serue God.

THis consideration helpeth also, to stirre vp a desire in a man to serue Almighty God, when he considereth the great bounden duty that he oweth vnto him, vnto whom he is so much indebted. For if the very Birds and brute Beasts be moued herewith, to answer vnto the voyce of him that calleth them, and doe obey (as though they were reasonable creatures) vnto all such things as are commaunded them: how much greater prouocations haue we to doe the like vnto Almighty God, that haue receiued farre more then they, and bee able to vnderstand farre better then they? what great and inestimable benefites we haue receiued of God?

3 *The consideration of Gods benefites
stirreth up a sorrow and repen-
tance in vs for our
sinnes.*

THis consideration is also profitable, to stirre and prouoke in our soules a sorrow and repentance for our sinnes. For when a man considereth and weigheth deeply on the one side, the multitude of benefites he hath receiued of Almighty God, and on the other side, the great number of offences he hath committed against him, how can he chuse but bee ashamed of himselfe? How can it be but that he must needs be confounded, and discerne much better the blacke, by comparing it with the white? I meane heereby, he shall much better discerne the greatnesse of his owne wickednes, by comparing the same with the greatnesse of Gods passing great goodnes; who hath continued so long time in doing good vnto him, that contrariwise hath continued euer-

euermore (for his part) in heaping sinne vpon sinne, against Almighty God. For these three ends therefore, ought a man to consider the benefites of Almighty God, and withall in the consideratiō of them, to giue him most humble thanks for the same. So that when he setteth himselfe to meditate vpon the benefites of Almighty God ; he must then be carefull, to haue his recourses vnto these three points in their due places, applying his heart sometimes to loue him, who hath beene so greatly beneficiall vnto him : sometimes to desire to serue him : sometimes againe to be sorrowfull & repentant for his sinnes : yea, and sometimes also to offer vnto him sacrifice of praise & thankgiuing for his so manifold benefits. These sacrifices are signified by those calues of our lips, which the Prophet would haue vs to offer vnto Almighty God for the benefits that we haue receiued of him. True it is, that the benefites of Almighty God bee innumerable :

S 2

but

*How wee
must be-
haue our
selues in
meditating
vpon Gods
benefits.*

Osea 14.3

Five principall benefites of Almighty God.

The exercise of meditation is not to be used as a taske, but as a dayly foode for the soule.

but we will treat heere onely of five kindes of benefites, which are of all others the most chiefe and principall, and whereunto all the others may be reduced.

These five are the benefites of Creation, Conseruation, Redemption, Vocation, and finally the particular and secret benefites, that euery particular person may recognize and acknowledge in himselfe.

And it is not required of a man to thinke vpon all these benefits at one time, but shall suffice to thinke vpon one, or two, or three of them, and to consider and ponder them well and diligently in his minde: for the exercises of meditation are not to be taken in lumps, as a taske, that must be fully wrought and finished within a certaine time; but as a dayly food and sustenance, which the more moderately and temperately is taken, and the better it is digested, the more profitable and wholesome it is to a man.

Of

Of the benefit of Creation.

S E C T. II.

TO begin now with the benefit of Creation: that thou mayst the better vnderstand somewhat of the greatnesse of this benefit, thou shalt doe well to consider first very deeply with thy selfe, what thou wast before thou wert created. This is one of the principall aduices, that the maisters of the Spirituall life doe vse to giue in this behalfe, as well for the vnderstanding of the greatnes of this benefite; as also for the annihilation (as they tearme it) which is, that a man may hereby clearely and palpably perceiue how of himselfe he is no more than very nothing.

Consider then how it is not many yeares sithence, not a thousand, nor an hundred yeares, and euen as it were yesterday, that is, within a very small time, that thou wast nothing, at least wise as cōcerning thy

soule, and from the beginning thou wast nothing, and mightest for euer haue beene nothing, that is lesse then a clod of earth, lesse then a puffle of winde, yea, lesse then a straw, & to be short, euen nothing.

Consider then, how the same nothing could not make it selfe any thing, and as little could it deserue, that another should make it any thing, for that (parchie) that is not, can neither worke nor deserue.

Now when thou wast in this darknesse, and in this deepe bottomlesse pit of the same nothing, it pleased the infinite goodnesse and mercy of Almighty God, before any desert of thine, onely of his meere grace, to shew vpon thee his power and omnipotency, and with his mighty hand to plucke thee out of this darknesse, and out of this deepe bottomlesse pit of no being, and to bring thee to a being, and to make thee somewhat: and (as St.

S. Augustine

saith) not euery somewhat, not a stone, not a Bird, not a Toade, not a Serpent, but euen a
Man,

Man, which is one of the most noble Creatures in the world. He gaue thee this being that thou hast, he compacted and framed this thy body, and beautified it in all parts, both with members and senses; and that with such a wonderfull prouidence and Art, that euery one of them (if they be well considered) is of it selfe a great wonder and a very great benefite. This is that benefite which *ſy* holy man *Iob* did most humbly acknowledge, when he said; *Thy hands (O Lord) haue made me, they haue giuen me a due proportion in euery part: remember (O Lord) that thou hast made me, as it were of a lumpe of Clay, and that thou shalt reduce me againe into dust. Thou hast clothed me with skin and flesh, thou hast compacted mee with bones and sinewes, thou hast giuen me life and mercy, and hast preserved my spirit with thy visitation.*

Iob 10. 3.

Now, what shall I say of the noblenesse of thy soule, and of the excellency of the end for which it was created, and of the Image and

The noblenesse & excellency of the soule.

capacity that it hath ? The Image thereof is the Image of Almighty GOD himselfe. For in very deed, there is nothing in all the earth that more resembleth Almighty God : there is nothing whereby wee may come to a more euident knowledge of him, then by the soule.

And therefore the ancient Philosophers, and namely *Anaxagoras*, knew no meetter name to bee giuen vnto God, then *Mens*, the minde, which is as much to say, as a reasonable soule, by reason of the great similitude and likenesse that they perceiued to be betweene God and it.

And this is the cause why the substance of our soule cannot be perfectly vnderstood. For being as it is, very like vnto the substance of God, (which cannot be knowne in this life) it followeth that the substance of the soule is also a thing not able to be knowne heere by vs.

Now the end for which this noble

ble Creature was created, is answerable to this dignity. For it is manifest, that the soule was created to be partaker of the blessed glory and felicity of Almighty God; to dwell in his house; to eate at his Table; to enioy those things that Almighty God himselfe enioyeth; to bee cloathed with the same garment of immortality, that hee himselfe is cloathed withall; and to raigne euerlastingly with him.

And hereof it commeth, that the soule hath such a wonderfull capacity: which is so great, that all the Creatures and riches of the world put together, are no more able to fill her capacity, then a Barly corne is able to fill the whole world.

Now therefore, what recompence shall wee make vnto our most gracious and bountiful Lord, for this so passing great benefite? If wee thinke our selues to be so much bound to our carnall Parents, for that they haue beene some part in the building of this

*For what
and the
soule of
man was
Created.*

*The wonderfull
capacity of
the soule of
man.*

our body ; how much more are wee indebted vnto our heauenly Father, who (by meanes of our Parents) hath formed our bodies, and without them hath created our soules, which be (without comparison) more excellent then the body, and without which our body were no better then a stinking dunghill ? What are our Parents, but onely an Instrument, whereby Almighty God hath made a small portion of this worke ? Now if thou be so much bound to the instrument of the worke, how much more art thou bound to the principall agent that made the worke ? And if thou be so much bound vnto him, who was onely a meane in framing one part, how much more art thou bound vnto Almighty God, that made thee whole ? If thou esteeme a sword so much wherewith a Citty was conquered, how much more oughtest thou to esteeme the King himselfe that conquered it ?

*Of the benefice of Conser-
uation.*

SECT. II.

Moreouer, the Lord hath not
onely created thee in such
great dignity and glory, but it is he
also that maintaineth and conser-
ueth thee after the creation in the
same, as he himselfe witnesseth by
the Prophet *Esay*, saying; *I am thy
Lord thy G O D, that doe teach
thee whatsoeuer is meet for thee to
know, and doe gouerne thee in the
way that thou walkest.*

Many Mothers there be, that
thinke it sufficient to sustaine onely
the trauaile of Child-bearing: they
will not burthen themselues with
nursing their Children, but will
seeke out some other Nurse that
may discharge them of that trou-
ble. But Almighty God dealeth
not so with vs: for he vouchsafeth
to take vpon himselfe the whole
charge & burthen: insomuch, as he

*Esay 48.
17-*

is

Osea. 11. 3

is both the Mother that bare vs,
and the Nurse that nourisheth vs,
with the milke and cherishings of
his prouidence : according as hee
himselſe witneſſeth by one of his
Prophets, ſaying ; *I was as it were
the Nurse of Ephraim, and carried
them in mine armes : and they vn-
derſtood not that I had care of them.*

So that the Lord himſelſe is
both the Creator and conſeruer of
all things that bee created. And
like as without him nothing is
made, euen ſo (were it not for him)
all things would goe to vtter ru-
yne and decay.

Pſal. 145.
15.

The Prophet *David* confeſſeth
plainely both the one and the o-
ther, in theſe wordes ; *The eyes of
all things doe looke vpon thee O
Lord, and thou givest them their
foode in due ſeaſon. And whileſt thou
givest it, they receiue it, and when
thou ſtretchest forth the hand of thy
bountifull goodneſſe, they are repleni-
ſhed and ſatiſfied with all ſuch things
as they ſtand in neede of. But if
thou (O Lord) turne thy face away
from*

Pſal. 104.
27. 28. 29.

from them, they shall forthwith be disappointed, and utterly faile, And returne againe to the same dust whereof they were made.

Whereby it appeareth, that like as all the moouing and order of a clocke, dependeth of the wheelles that doe draw it and make it goe, in so much that if they should stay, immediatly all the whole frame and mouing of the clocke would stay also : euen so all the workmanship of this great frame of the world, dependeth wholly of the prouidence of Almighty God, in such sort, that if his diuine prouidence should faile, all the rest would faile out of hand withall.

But how many benefits (trowest thou) are contained in this one benefit? truly euery minute and moment of an houre that thou liuest, are parts of this benefit. For thou couldest not liue, nor haue any being, so much as one minute : if Almighty God should withdraw his prouidence, and turne his eye away neuer so little from thee.

Euery minute and moment of our life dependeth on the prouidence of Almighty God.

All

Pfal. 8. 4.

All creatures in the world are part of this benefit : for wee see that they all doe serue to this end. In so much as the heauen is thine, the earth is thine ; yea, the Sunne, the Moone, the starres, the sea ; the fishes, the birds, the trees, the liuing beasts, and to be short, all things in the world be thine : forasmuch as they all are appointed to doe thee seruice. This is that benefit which the Prophet wondered so much at, when hee said : *What is man O Lord, that thou shouldest be mindfull of him : and what is the Sonne of man, that thou dost so visite him ? Thou hast made him not much inferior to the Angels : thou hast crowned him with glory and honour, and hast made him Lord ouer all the workes of thy hands. Thou hast put all things under his feete, sheepe, oxen, and all the beasts of the field, the birds of the ayre, and fishes of the sea, that walke ouer the pathes of the sea. O Lord our God, how wonderfull is thy name ouer all the earth ?*

And Almighty GOD hath vouch-

you chafed not onely to appoint all visible creatures for the service and behoofe of man; but hath also (of his great mercy) appointed the invisible creatures, to wit, those most noble and excellent vnderstandings, that be alwayes in his presence, and behold his diuine face. For as *S. Paul* saith: *They be all officers in this great house and family of Almighty God, vnto whom is committed the defence and safegard of men.*

Finally, he hath employed all the whole world to doe thee service, to the intent that thou shouldest in like manner imploy thy selfe in his service: and his will is, that there should be no one creature, either vnder the heauen or aboue, exempted from seruing and helping thee. And this hath hee done, that there should be nothing within thee, that should not likewise be employed in seruing of him.

And although peraduenture thou runnest slightly ouer all these things: yet oughtest thou not so

to

Almighty God hath appointed all creatures visible and invisible, to serue man.

Heb. I. 14

Mat. 10. 10

Vnto the Angels is committed the defence and safegard of men.

to passe ouer the benefits that Almighty God hath done vnto thee, in deliuering thee from infinite mishaps and calamities, which we see doe daily happen vnto other men. Thou seest how one is troubled with the palsey, another is blinde, another lame, another broken legged, another sore vexed with the Stone, and others with the Strangurie, Gowte, Fistula, or with other like terrible diseases and miseries.

*This world
is a maine
sea of infi-
nite trou-
bles, cala-
mities and
miseries.*

For to say the very truth, this world is nothing else but a maine Sea of infinite troubles, calamities, and miseries: and scarcely canst thou finde any one house in all this Land of Egypt free from sighing, mourning, grieife and sorrow. And now tell me (I pray thee) who hath granted vnto thee this Patent of exemption, to be quit & free from these so greeuous calamities and miseries? Who hath giuen thee so great a priuiledge, that among such a number of diseased and wounded persons, thou shouldst be free and sound?

sound? And among such a number that doe daily fall, thou shouldest yet stand vpright vpon thy feet?

Art not thou a man as all others? a sinner as all others? And the Son of *Adam* as all others? If then all these euils and miseries doe come, either on the behalfe of nature, or else of sinne, and the very same causes are in thee: how is it that the very same effects are not also in thee?

Who hath suspended the effects from their causes? Who hath stayed the streames of the waters, that thou shouldest not perish with others in this cōmon flood, but only the very grace of God? Wherefore if thou cast this account aright, thou shalt finde, that all the miseries of this world are benefits vnto thee, and that for euery one of them in particular, thou owest a speciall thankfulness and loue vnto Almighty God. So that by the benefit (before alledged) thou maist perceiue, that all the good things in the world, are benefits bestowed

vpon

All the miseries of this world are benefits vnto vs.

vpōn thee, (for so much as they all doe serue for thy conseruation:) and now also by this maist thou vnderstand, that all the miseries and euils in the world, are likewise benefits vnto thee: in that the Lord hath deliuered thee from them all.

Of the benefit of Redemption.

SECT. III.

LET vs come now vnto the inestimable benefit of our Redemption, although it should bee much better, to adore this mysterie with an holy silence, then to speake of it in such grosse and base wise, as wee must doe with our mortall tongue. Thou didst loose (through sinne) that first innocencie and grace wherein thou wast created, and Almighty GOD might (with good equity and iustice) haue left thee in that miserable state as hee left the deuill: and none should haue beene able to haue reproued him

him therefore. And yet he would not so doe, but rather contrariwise changing his anger into mercy, it pleased him of his infinite goodnesse, to bestow greatest benefits at that time, when hee was most prouoked to wrath with greatest offences. And whereas hee might haue repayred this losse of innocencie, by sending some Angell or Archangell, or by some other meanes: yet he would not so doe, but vouchsafed to come euen himselfe in person. And whereas hee might haue come with great maiestie and glory, hee abased himselfe so farre, as to come in great humility and pouerty. And this he did, to cause thee to be the more in loue with him by reason of this benefit: and to make thee the more beholding vnto him by this example, and to make thy redemption the more abundant by reason of the great treasure that he bestowed vpon it, and to giue thee more clearely to vnderstand how much good will hee beareth vnto thee, that thou

thou shouldest beare towards him the like againe; and to shew plainly vnto thee, how much interest thou hast in him, that thou shouldest repose thy whole trust and affiance in him.

Esay 53.

This is the benefit which the Prophet *Esay* extolleth, (and that for great good cause) in these words, which (after the translation of the *Septuaginta*) sound thus: *In all the tribulations of men, bee neuer fainted, neither was he ever wearie in suffering for them.*

Eph. 4.30

Neither would he send any Embassador or Angell to redeeme them: but vouchsafed (of his great mercy) to come himselfe in person to redeeme them, and to carrie them vpon his shouldrs all the dayes of this world; notwithstanding that they did euill acknowledge this benefit, but did grieue and prouoke the holy Ghost to anger.

And if thou bee so much bound to the Lord, for that he vouchsafed to come himselfe in person to redeeme

deeme thee : how much more art thou bound vnto him for the manner of thy redemption? which was by suffering so great paines and torments? It were certainly a great benefit, if a King would pardon a Thiefe that hap deserued to bee whipped : but if the King would vouchsafe himselfe, to receiue the lashes vpon his owne shouldrs for him; this were without comparison a farre greater benefit. Consider therefore how many benefits are comprehended in this benefit of thy Redemption.

How greatly wee are bound to the Lord for the manner of our Redemption.

Lift vp the eyes of thy soule, and see thy Sauour hanging vpon the Crosse; consider all the wounds and paines that the Lord of Maiestie suffereth there for thy sake; for euery one of them is a benefit of it selfe, yea, and a singular benefit. Behold that most innocent body of thy Sauour and Redeemer, all of a gore blood with so many wounds and bruses in all parts of him, and the blood gushing out on euery side! Behold that most sacred head,

head, falling downe for very faint-
nesse, and hanging vpon his shoul-
ders! Behold that diuine face,
(which the Angels are desirous to
behold) how disfigured it is, and
ouerflown with streames of blood!
in some parts fresh and red colour-
red, in other parts very foule and
blacke.

Behold that most beautifull vi-
sage of all creatures, and that coun-
tenance that delighted the eyes of
all such as beheld it; how it hath
now lost all the flower of his for-
mer beauty! Behold that holy Na-
zarite, more pure then snow, more
white then milke, better coloured
then old Iuorie; how hee is now
become blacker then coales, and so
much disfigured and berayed, that
scarcely his owne friends are able
to know him! Behold that holy
mouth, how wanne and deadly it
looketh! Behold his lips, how black
and blew they seeme! behold how
they moue, desiring pardon and
mercy, euen for those that are his
very tormentors.

Lam. 3.

Finally,

Finally, whereſoeuer thou be-
holdeſt him, thou ſhalt finde, that
there is no one part of him free
from paine and grieve, but that hee
is couered all ouer with laſhes and
wounds, euen from the top of his
head, to the ſoles of his feete. That
goodly cleare forehead, and thoſe
eyes more beautifull then the Sun,
are now dimmed & darkned with
the blood and preſence of death.
Thoſe eares that are wont to heare
the ſongs of heauen, doe now heare
the horrible blaſphemies of ſinners.
Thoſe armes ſo well faſhioned and
ſo large, that they embraced all the
power of the world, are now di-
ſtrained, and ſtretched out vpon
the Croſſe.

Thoſe hands that created the
heauens, and were neuer iniurious
vnto any man, are now nayled and
clenched faſt, with hard and ſharp
nailes. Thoſe bleſſed feete, that ne-
uer walked in the wayes of ſin-
ners, are now deadly wounded and
pierced thorow. But aboue all this,
behold the bed where hee lyeth,
and

and whereupon that heauenly Bridegroom sleepeth at noone day, how narrow and hard it is, and how hee hath nothing whereupon to rest his head. O precious head of my sweet Sauour, what meaneth this, that I see thee thus afflicted and tormented for my sake? O blessed body, conceiued by the holy Ghost: how is it, that I see thee thus wounded and euill intreated for my sake? O sweet and louing side, what meaneth this great wound & open clift in thee? What meaneth this so great abundance of bloud? Alas wretch that I am, what a pittifull sight is this, to see thee thus furiously pierced with a Speare for my sake?

O rigorous Tree, why art thou so stiffe and inflexible? Why dost thou not a little mollifie thy hardnesse? Why dost thou not bow downe those high branches, and let downe to me this most precious fruit, that I may taste thereof? O cruell nayles, why leaue you not those innocent hands and feete of my

my innocent Sauour, and come
and enter into my heart, and pierce
it thorow? For it is I that haue sin-
ned, and not hee. O good Iesus,
what hast thou to doe with so ma-
ny cruell torments? What hast
thou to doe with death, with sharp
nayles, and with the Crosse? Vn-
doubtedly the Prophet had good
reason to say, that *His workes shall
be very strange, and farre unlike him-
selfe.* What is more strange, and
more contrary to life, then death?
What is more disagreeable to glo-
ry, then paine? What is further off
from the nature of most perfect
holinesse and innocencie, then the
Image and shape of a sinner? This
title and shape (O Lord) is cer-
tainely very strange for thee: O
true *Jacob*, that with wearing the
garments of others, and with dis-
guising thy selfe in a strange habit,
hast purchased for vs the blessing
of our heauenly Father! For by ta-
king vpon thee the Image of a sin-
ner, thou hast purchased for vs vic-
tory against sinne. O goodnesse in-

Esay 28.
21.

Gen. 27.
28.

T speake-

speakeable! O mercy vnderferued!
 O loue exceeding all vnderstand-
 ing! O charity incomprehenhenfi-
 ble! Tell mee (O most mercifull
 Lord) what sawest thou in vs?
 what seruice haue wee done vnto
 thee? with what workes haue wee
 bound thee, to suffer such grieuous
 and cruell torments for our sakes?
 O wonderfull bountifullnesse, that
 without any merit of our part, and
 without any necessity of thine own
 part, wouldest vouchsafe onely of
 thy meere grace and mercy, to pur-
 chase our Redemption after this
 sort. *The benignity and clemencie of*
our Sauour (saith the Apostle) hath
appeared, not in respect of the workes
of righteousnesse which wee haue
wrought: but according to his great
mercy he hath saued vs.

Titus 3.4.

O how wonderfull desirous was
 our most gracious Lord, that wee
 should vnderstand his mercy: when
 by the Prophet *Esay* he spake those
 so notable words? *Thou hast not*
called vpon me (O Iacob) and thou
O Israell hast not trauailed in my
service.

Elay 43.
 22.

service. Thou hast not offered unto me thy Rammes in a whole burnt sacrifice, neither hast thou glorified me with thine oblations. And yet for all this, thou hast made me to serve in thy sinnes, and hast put mee to paines with thine iniquity. It is I, it is I, that doe pardon thy sinnes, for mine own sake, and that will yet be mercifull of thine. But now I will and let us enter into judgement, and shew if thou have any thing wherewith to iustifie thy selfe.

Wherefore O most mercifull and sweet Lord, what thing is there in me, wherewith I may recompence thee for this so great benefit? If I should live all the lives of the Children of Adam, and all the dayes and yeares of the world; If I were able to sustaine all the trauailes and paines of all the men that eyther be, have beene, or shall be: all this were as nothing, to recompence the very least griefe and paine that thou hast suffered for mee. Considering therefore that I can by no meanes possible

discharge this inestimable. great debt: let me pay thee (O my Almighty God) if it bee thy blessed will, with the continuall remembrance of the same.

I beseech thee (O Lord) euen by the bowels of thy infinite charity, that thou wilt wound my heart with thy wounds, and make my soule drunke with thy most precious blood, in such sort; that whether soeuer I shall turne my selfe, I may see thee alwayes crucified, and where soeuer I shall cast mine eyes, all things may seeme vnto mee to shine with thy precious blood. Let this be all my consolation, to be alwayes crucified with thee, and let this be all my affliction, to think of any other thing besides thee. Consider (O my Almighty God) the great price wherewith thou hast bought me, and suffer not so precious a treasure to bee shed in vaine for me. And graunt me (O most mercifull Lord) that I bee not as a childe that is borne before his time, whom his mother bringeth

eth forth with exceeding great tra-
uaile and paine, and yet he enjoy-
eth not the commodity and fruite
of life.

Of the fourth benefit: to wit,

of Vocation.

SECT. III.

Next after this, think vpon the
benefit of Vocation, or calling
of Almighty God; without which
all other benefits tend to the grea-
ter damnation of a man. But here
it is to bee noted, that there bee
two kindes of callings of Al-
mighty God; One vnto Faith, by
meanes of the Sacrament of Bap-
tisme; and the other vnto Grace,
after that a man hath lost the first
innocencie which hee had by Bap-
tisme.

Consider now what a great be-
nefit the first calling of thee was, by
meanes of the Sacrament of holy
Baptisme, whereby thou wast clea-
sed from original sinne; deliuered

Two call-
ings.

The first
calling by
Baptisme.

T 3 from

from the power of the diuell, made the sonne of Almighty God, and an inheritor of his Kingdome.

Gen. 24.
53.

There he tooke thy soule to be his spouse, and adorned it with such ornaments, as were conuenient for such a state: to wit, with grace, and with the vertues and gifts of the holy Ghost, and also with other Jewels and gifts, that are farre more precious then those that were giuen to *Rebecca*, when shee was taken to be the spouse of *Isack*. Now what hast thou done, whereby to deserue so great a benefit as this is? How many thousands, not onely of men, but also of Nations and whole Countries are there, that by the iust iudgement of Almighty God, doe not obtaine this inestimable great benefit? What had become of thee, if thou haddest beene borne among those Infidels, and wanted this knowledge of the true liuing God, and worshipped stocks and stones for God, as the Infidels doe? How much art thou bound vnto Almighty

mighty God, that among such a number of lost and damned soules, it pleased him that thou shouldest be one of the number of them that should be saued; yea, and be borne in the lap of the true Catholike Church, & be nourished there with the milke of the Apostles, and with the precious blood of our sweet Lord and Sauour Iesus Christ.

Now, if after the grace of this first calling, thou hast (through thine owne default and sinfull life) lost the innocency which thou receiuedst in the Sacrament of Baptisme: in case it hath pleased the Lord (all that notwithstanding) to call thee the second time; yea, & very many & often times; how much art thou then bound vnto him, for this so passing great benefit? How many benefites are contayned in this benefit? One benefit it was to expect and tarrie for thy conuersion so long time; to giue thee space of repentance; and to suffer thee so long to continue in that state of sinne and wickednesse, and

The second calling.

2

3

4

not to cut downe the vnfruitfull and vnprofitable tree, that occupied such a roome in the earth, and receiued the influence of heauen altogether in vaine. Another benefit it was, to suffer thee to commit so many and so haynous enormous sinnes, and not to cast thee downe therefore, into the most horrible bottomlesse pit of hel fire; where (perhaps) many other are now there tormented, euen for lesse offences then thine. Another benefit it was, to send thee so many good inspirations and holy purposes, euen in the midst of thy very sinnes and wicked life, and to persist in calling thee so long a time; whereas thou (in the meane season) diddest nothing else but offend him very grieuously that called thee. Another benefit it was also, to bring thy great stubbornesse and long obstinate resistance (at the length) to an end, and to call thee with such a mighty & loud voyce, that thereby thou mightst rise from death to life, and come forth as it were

were another *Lazarus*, out of the darke and obscure graue of thy wicked and sinfull life, and not with thy hands and feet bound, but loosed and set at free liberty, out of the stinking prison and thraldome of the enemy of mankinde.

Ioh. 11.

44.

But aboue all this, what a benefit was it, to grant thee then not only pardon for thy sinnes past, but also grace from that time forwards not to returne vnto them againe, giuing thee (moreouer) all such other ornaments, as were giuen to the penitent prodigall sonne, when he was receiued into grace and fauour againe: by meanes of which ornaments and graces, thou mightest liue as the childe of God, and contemne and laugh at the malice of the diuell, and triumph over the world, and take a sweet taste of the things appertaining vnto Almighty God, which before seemed very vsauoury vnto thee, and withall, conceiue a certaine loathsomnesse and misliking of the things of the world, which before seemed

Luk. 15. 22

. 11. do I

7. 11.

very fauoury and delightfull vnto thee. *to many should be such*

But now besides this, what if thou doe consider, vnto how many others Almighty God hath deened this benefit, which he hath so freely granted vnto thee? And whereas thou being a sinner as well as they, and as vnworthy of this calling as they, yet it hath pleased Almighty God, to suffer them to continue in their wicked state, and to call thee vnto the state of saluation and grace? With what thankes and with what seruice, art thou able to recompence him, for this inestimable speciall fauour and grace? What an exceeding ioy will it bee vnto thee, when (by vertue of this vocation) thou shalt see thy selfe to haue the fruition of Almighty God for euer and euer in the kingdom of heauen? And shalt see other of thy companions and acquaintance, for want of the like grace of God, to remaine euerlastingly tormented in the horrible raging fire of hell?

O good Lord, what a number of things are there included in this grace, to be well wayed and earnestly considered? Tell me (I pray thee) when the blessed Thiefe, who (vpon his true repentance) receiued the Promise of Paradiſe, ſeeth himſelfe in that ſo great glory, which hee now poſſeſſeth in the kingdome of heauen, and ſeeth his companion alſo in thoſe great horrible torments of hell fire; and calleth to minde withall that he himſelfe was a Thiefe alſo as well as the other, and ſuffered for his robberies as the other did, and that (a little before) hee blaſphemed our Sauour Ieſus Chriſt, in like manner as his companion did: and that yet (for all this) it pleaſed Almighty GOD to caſt his mercifull eyes vpon him, and to giue him ſo great a light; leauing the other Thiefe in his darkneſſe. Now in conſidering heereupon, what thanks (thinkeſt thou) doth hee render vnto Almighty God for this ſpeciall grace? How wonderfully doth

Luk. 23.

42.

doth he reioyce at so great a benefit? how doth hee meruaile at so great a iudgement? With what a passing great loue doth hee loue him that would vouchsafe to preuent him with such a singular and wonderfull grace?

Now if this seeme so great a benefit vnto thee, remember thy selfe, that our Sauour Christ hath bestowed the like inestimable benefit vpon thee, when the same louing Lord vouchsafed to cast his mercifull eyes so specially vpon thee, and did not with the like manner of calling, call thy neighbour, companion, or friend, who (peraduenture) had lesse offended his diuine Maestie then thou. Consider then, how much thou art bound to the Lord for this his great benefit, and what a great occasion is here offered vnto thee to desire euen to suffer death for the loue of him.

Besides all this, consider how costly and chargeable this benefit of our Redemption was to our
Sauour

Sauour Christ, which was so freely giuē vnto thee. Vnto thee it was giuen frankely, & of meere grace : and it cost him euen his owne most precious blood and life also. For it is manifest, that without the same our sinnes could not be pardoned, nor our wounds cured.

It is said of the Pellican, that she bringeth foorth her young ones dead, and seeing them in this case, shee striketh her selfe vpon the breast with her beake, vntill she cause blood to issue out, and therewith she batheth her young ones, and so they receiue heate and life.

Now if thou wilt vnderstand how great this benefit is, make account with thy selfe, that when thou wast dead in sinne, that most louing and mercifull Pellican (our Sauour Christ) moued with most tender pittie and compassion, strucke his sacred breast with a Speare, and washed the deadly woundes of thy soule, with the precious blood of his woundes: and so with his owne death hee
gaue

gaue thee life, and with his owne wounds healed thy wounds.

Be not thou therefore vnthankfull to him, for this so great & costly benefite: but as the Lord admonisheth thee, be mindfull of the day in which thou camest out of *Egypt*.

This day was the day of thy Pasouer: this was the day of thy Resurrection, for as much as vpon this day thou hast passed through the Red Sea of the blood of Christ, vnto the Land of Promise: and vpon this day, thou hast risen againe from Death to Life.

*Of the particular benefites that Almighty God hath bestowed
upon vs.*

SECT. (V.)

THese benefites aforesaid are generall. Other benefites there are more particular; that be giuen to particular persons: the which benefites none other knoweth, but onely hee that hath receiued them.

Of particular and secret benefites.

In

In this account are reckoned many kinde of benefites, either of Fortune, or of Nature, or of Grace: which Almighty God hath giuen to each one in particular, and also diuers and sundry miseries and dangers, both of body and soule; from which he (of his meere mercy) hath deliuered vs. For which particular benefites, we are as well bound to giue him thanks; as for the former generall benefites: forasmuch as they are more certaine signes and tokens of the speciall and particular loue and prouidence that the Lord beareth toward vs. Such benefites as these are, cannot be written in Bookes: but euery one ought to write them in his heart; & so to ioyne them with the other generall benefites, and to giue most humble thanks vnto the Lord for them.

There be also other benefits yet more secret and hidden then these, which are vnknowne, euen to the very party himselfe that hath receiued them. These are certaine priuy

The Lord
preserueth
vs many
times, from
secret
snares and
dangers that
otherwise
would fall
upon vs.

priuy dangers and secret snares, which the Lord is wont to preuent and disappoynt by his Diuine providence: for that he vnderstandeth, what great damage and prejudice they might doe vnto vs, in case he should not cut them off and disappoynt their course. What man is able to tell, from how many temptations Almighty God hath preserved him, and from how many occasions of sinnes he hath deliuered him, and how oftentimes he hath stopped the passages, and remooued away the subuill and deceitfull snares of the Deuill, our watchfull enemy, that we should not fall into them?

Iob 1. 10.

The Deuill himselfe saith of the holy man *Iob*, that Almighty God had enuironed him on euery side, that nothing might doe him hurt. And euen so is the Lord wont to keepe and preserve such as be his, as it were a glasse preserved in his case, that nothing may hurt them.

It may also be, that a man that hath receiued of Almighty GOD

some

some secret guiftes, although hee
himselſe knoweth not of them, as
alſo a man may, & is wont to haue
many ſecret ſinnes, which he him-
ſelſe that committeth them, know-
eth not. Wherefore, like as for theſe
kinde of ſinnes, we ought dayly to
pray with the Prophet, and ſay, *Ab*
occultis meis munda me Domine:

Pſa. 19. 21

Deliuſe me O Lord; from my ſecret
ſinnes. Euen ſo ought we alſo e-
uery day, to yeeld him moſt hum-
ble and hearty thanks for theſe
kinde of benefites, that by this
meanes no ſinne may remaine
without repentance, nor benefite
without rendring of thanks for the
ſame.

The end of the ſeauen Morning
Meditations.

Heere

Heere followeth the Evening Meditation, according to the seauen dayes of the weeke.

Meditation for Monday Night.

¶ This day thou hast to meditate upon the Humility of our Saviour Christ, and upon the Institution of the most blessed Sacrament of the Lords Supper.

The Text of the Foure holy Evangelists.

Math. 26.

20.

Mark. 14.

18.

Luke. 22.

14.

Ioh. 13. 31

WHen the houre of Supper was come, our Saviour Christ sate downe at the Table, and his twelue Apostles with him, And he said vnto them: I haue had a great desire to eate this Passe-

ouer

ouer with you before my Passion. And as they were eating, hee said: Verily I say vnto you, that one of you shall betray mee. And they were exceeding sorrowfull, and began every one of them to say vnto him: Is it I, Lord? And hee answered and said: He that dippeth his hand with me in in the dish, hee shall betray me. The Sonne of man goeth his way as it is written of him. But woe be to that man by whom hee is betrayed: It had beene good for that man, if hee had neuer bin borne. Then Iudas that betrayed him, answered and said: Is it I Master? And he said vnto him, Thou hast said.

When Supper was done, hee arose vp from the Table, and put off his garments, and taking a Towell, he girded himselfe with it. After that, he poured water into a bason, and began to wash his Disciples feet, and to wipe them with the Towell wherewith he was girded. Then he came to Simon Peter, who said to him: Lord, dost thou wash my feet? Iesus answered and said vnto him: What I doe thou knowest

Ioh. 13. 4.

knowest not now, but thou shalt know it hereafter. Peter said vnto him: Thou shalt neuer wash my feete. Iesus answered him; If I wash them not, thou shalt haue no part with me. Simon Peter said vnto him; Lord not onely my feete, but my hands and my head also.

Iesus said vnto him, he that is washed needeth not to wash, sauing onely his feete: but he is cleane euery whit. And yee are cleane, but not all. For he knew who should betray him. And therefore hee said, yee are not all cleane. So after he had washed their feete, and had taken his garments, and was set downe againe, he said vnto them, know yee what I haue done to you? yee call me Master & Lord. And yee say well. For so I am indeed. If I then being your Lord and Master, haue washed your feet, yee ought also to wash one anothers feet. For I haue giuen you an example, that you should doe euen as I haue done to you. After our Saviour had thus washed their feete, hee tooke Bread, and when he had blessed, he brake it, and gaue

gave it to his Disciples, saying: Take
and eate, this is my Body. He tooke
the Cup likewise, and when hee had
blessed it, he gave it to them, saying:
Drinke yee all of this. For this is my
Blood of the New Testament, which
shall be shed for many, for the remis-
sion of sinnes. So often as you shall
doe this thing, doe it in the remem-
brance of mee.

*Meditations upon these points
of the Text.*

Contemplate now (O my
soule) vpon thy sweete and
milde Saviour in this Supper; and
behold his wonderfull example of
inestimable Humility, which hee
heere sheweth vnto thee, in rising
from the Table, and washing his
Disciples feete: O sweet Saviour,
what is this that thou doest? What
meaneth this so great abasing of
thy diuine Maiesty? O my soule,
what wouldest thou haue thought,
if thou hadst beene there present
and

and haddest seene Almighty God himselfe, kneeling before the feete of men: yea, euen before the feete of *Judas*? O cruell *Judas*, why doth not this so great Humility mollifie thy stony heart? how is it, that it causeth not thy very bowels to burst and rine in sunder, considering this so great, and wonderfull meeknesse?

Is it possible (thou Traytor) that thou hast conspired to betray this most meeke and gentle Lambe? Is it possible that thou shouldst not feele some remorse of Conscience, in beholding this example? O yee white and beautifull hands, how could yee vouchsafe to touch such loathsome and abhorminable feet? O most pure and cleane hands, why disdain yee not those very feet, that were all bedusted in foule wayes, whiles they trauielled to shed your blood?

Behold heere, O yee blessed spirits, what your Creator doth; come yee, and behold from Heauen, and yee shall see euen the Almighty him-

himselfe, kneeling before the feete of men; and tell me, if euer he vsed the like kinde of courtesie with you? *O Lord, I haue heard thy wordes and I was afraide: I haue considered thy workes, and I was wholly amazed.* O yee blessed Apostles, why tremble yee not, at the wonderfull sight of this so great humility? *Peter*, what doest thou? What, wilt thou condescend, that this Lord of Maiesty shall wash thy feete?

Haba. 3. 2.

St. *Peter*, when he beheld our Sauour kneeling before him, wondered exceedingly, yea, he was altogether astomied thereat, and began to say in this wise: what meaneth this, O Lord? What, Wilt thou wash my feete? Art not thou the Sonne of the liuing GOD? The Creator of the world? The beauty of the Heauens? The paradise of Angels? The Redeemer of men? The brightnes of thy fathers glory? He which dwelleth in the highest? And wilt thou (notwithstanding all this) wash my feete?

What?

What? Wilt thou (being a Lord of so great Maieſty & glory) take ſuch a vile and baſe Office vpon thee? Wilt thou (I ſay) abaſe thy ſelfe, that haſt layde the foundation of the Earth, and beautified the ſame with ſo many wonders, that haſt incloſed the wide world within thy hand, that moueſt the Hea- uens, ruleſt the Earth, deuideſt the Waters, ordaineſt the Times, diſpo- ſeſt the cauſes, beautifieſt the An- gels, orderſt Men, and gouerneſt all thinges with thy Wiſedome? Is it ſeemly that thou ſhouldeſt waſh my ſeete?

- Mine I ſay, who am I, but a mor- tall man, a little clod of earth, and aſhes, a veſſell of corruption, a Creature full fraught with vanity and ignorance, full of infinite mi- ſeries, and (which exceedeth all miſery) full of ſinnes, and yet all this notwithstanding, wilt thou O Lord waſh my ſeet? What? Wilt thou, being the Lord of all thinges, abaſe thy ſelfe vnder me, that am inferiour to them all? Verily the high-

highnesse of thy Maiesty, and the profundity of my miseries, doe (as it were) enforce me, that I cannot consent to such a deed. Leauē therefore, O my Lord, leauē I pray thee, this base office for thy seruants, lay downe the Towell, and put on thy Apparell againe, and sit downe in thy seat and wash not my feete. Beware that the Heauens bee not ashamed of it, when they shall see how by this Ceremony, thou dost set them beneath the earth.

For by doing this seruile Office, those very hands in whose power the Father hath committed the Heauens and all other thinges, should be abased vnder the feet of men. Take heed that all naturall Creatures be not very much grieved, or rather in great disdain, to see themselues thus subiect vnder any other feet then thine. Take heed also least the Daughter of King *Saul* despise thee not, when shee shall see thee girded about with this Towell, after the manner

I. Sam. 6.
16.

of a seruant, and say that she will not take him for her Spouse, and much lesse for her God, whom she seeth to attend vpon so base and vile an Office.

Such wordes or the like spake Saint *Peter*, as a man that had not as yet any taste or feeling of things appertaining vnto Almighty God: and as one that vnderstood not what great glory lay hid in this worke, which seemed to the eye so base and vile. But our Sauour who knew it right well, and was withall desirous to leaue vnto vs for a memoriall at that time, such a wonderfull example of Humility, satisfied the simplicity of his Disciple, and went forward afterward in the good worke hee had begun.

*The great
carefulness
of our Sau-
our to make
vs humble.*

Heere we haue to note with all diligence, what a great and earnest care our Sauour had to make vs humble, in that being now at the gate, and entry into his most grievous and bitter passion, wherein he knew hee should giue vs such
great

great and wonderfull examples of Humility, as might suffice to admonish both Heauen and earth: he thought all that not enough, but would further adde this notable example also besides all the rest; whereby this vertue of humility might the better be commended vnto vs.

O wonderfull vertue! how great must thy riches bee; seeing thou art thus commended to vs? How can thy treasures be but notoriously knowne, seeing thou art by so many wayes set out vnto vs? O humility, that art preached, and taught in all the whole life of our Sauour Christ, sung, and praised by the mouth of his owne most blessed mother! O most beautifull flower among vertues! O diuine Adamant, that drawest vnto thee euen the Creator of all thinges!

Whosoever he be that banisheth thee away, shall be banished away from Almighty God: yea, though he be in the highest place of Heauen: and whosoever hee be that

A commendation of the vertue of humility

Luk. i. 41.

1. Reg. 21.
29.

embraceth thee, shall be embraced of Almighty God, yea, although he be euen the greatest sinner in the world. Great are thy graces, and maruailous are thy effects. Thou pleasest men; thou contentest the Angels; thou confoundest the Deuils, and bindest the handes of the Creator. Thou art the foundation of Vertues, the death of Vices, the glasse of Virgins, and the habitation of the most blessed Trinity.

Math. 25.
12.

Luk. 7. 37

Who so gathereth without thee, disperseth: who so buildeth, and not vpon thee, pulleth downe: and who so heapeth vertues together without thee, the dust carrieth them quite away before the face of the winde: Without thee the Virgin is shut out of the gates of Heauen, and with thee euen the publicke sinner is receiued at the feete of Christ. Embrace this vertue of Humility, O yee Virgins, that hereby your virginity may be auailable vnto you. Yee that be Religious persons, see that yee seeke earnestly also for this vertue, for without

out in your Religion is but vaine and to no purpose. And yee of the Laity, seeke no lesse for this vertue, then the Religious doe, that by the same yee may bee dilivered fro the snares of this sinfull world.

This being done, consider also how after our Sauour had washed their feete, he wiped them cleane with that Towell where-with he was girded: and lift vp the eyes of thy soule so newhat higher, and there shalt thou see represented the mystery of our Redemption. Consider how that faire Towell receiued into it all the filth, and vncleannes of those feet, which were altogether very foule and filthy. And as the feete were made cleane & faire, so the Towell contrariwise (after he had wiped their feet with it) wholly bespotted and defiled.

Now what is more filthy than man conceiued and borne in sinne? and what is more cleane and beautifull, then our Sauour Christ conceiued of the Holy Ghost? *My well beloued is white and well color-*

*The myste-
ry of our
Redemptio*

Cant. 5.10

red (saith the Spouse) and chosen out among thousands:

This most sweet and louing Lord then, that was so faire and so cleane, was content to receiue into himselfe, all the spots and filthinesse of our soules; to wit, the paines which our sinnes deserued: and that he might leaue our soules cleane and free from them, he himselfe remained all bespotted and defiled with the same. Insomuch that the whole Church is amazed at it, and therefore demandeth by the Prophet *Esay* this question, saying: *Wherefore dost thou, (O Lord) weare garments all bespotted; and dyed with Blood, like vnto them that stampe Grapes in the Wine-presse?* Now if this blood and these foule spots be of others, (to wit, of our sinnes) tell me (O King of glory) were it not more meete that men themselves should suffer according to their owne deserts, then that thou (O most innocent Lord) shouldest be thus both defiled and tormented for their sakes?

Es. 63. 2.

Psal. 24. 8.

Had

Had it not beene more decent, that this filthinesse should haue remained vpon his owne dunghill, and not vpon thee; the mirrour of all beauty? What a wonderfull pity and compassion was it, that moued thee to haue such a feruent desire of the cleannesse of my soule, that thou wouldest with so great charge and losse of thine owne beauty, bestow it vpon me? What man alieue would take a fine Towell wrought with Golde, and wipe therewith a foule fluttish dish, especially such a dish as were rent and broken in many places?

Blessed art thou (O my most mercifull and louing Lord) all the Angels praise thee (O God) for euermore; for that it hath pleased thee to become (as it were) an out-cast of the world, taking vpon thee all our filthinesse and miseries, (which are the paines due vnto vs for our sinnes) to deliuer vs quite, and make vs free from them.

After this, consider those words wherewith our Sauour made an

*The life of
Christ is a
most per-
fect pat-
terne of all
vertues, &
es, e'ally of
Humility.*

end of this History; saying: *I haue giuen you an example, that you should doe, euen as I haue done to you.* Which wordes are to be referred not onely to the matter and example of Humility, but also euen to all the other workes and life of our Sauour Christ: for so much as his whole life is a perfect patterne of all vertues, especially of that vertue which in this place is represented vnto vs, to wit, of Humility, as Saint Cyprian declareth more at large in these wordes. It was chiefly (saith he) a worke of great patience and humility, that so high and excellent a Maiesty would vouchsafe to come downe from Heauen vnto the earth, and cloath himselfe with our Clay: and that he would dissemble the glory of his Immortality, and become mortall, to the end, that being himselfe innocent and faultlesse he might be punished for such as were guilty. The Lord would be Baptized of his seruant: he that came to pardon sinnes, would be washed

washed with the water of sinners : he that feedeth all Creatures, fasted Forty dayes in the wildernesse, and in the end, suffered hunger : which he did to this end, that all such as haue a hungry appetite vnto Gods word, and long after his grace, might be satisfied with the same. He fought with the Deuill that tempted him, and contenting himselfe with the victory, offered his Enemy no further harme, but by word onely. His Disciples he neuer despised, as a Lord doth his seruants, but entertained them with great Charity and beneuolence; yea, he vsed them louingly as Brethren.

Neither is it to be maruailed at, that he thus behaued himselfe towards his Disciples, being as they were, obedient, seeing he could suffer that arrant traytor *Indas* so patiently, and beare with him euen vntill the end, and suffer him being his enemy, to eate together with him at his owne Table, and knowing full well whereabout he went,

would neuer discouer him, but was content to receiue a kisse of him, euen of him, (I say) that had solde him with such a trayterous peace. Moreouer, with what great patience did he beare with the Iewes, vntill that present houre? how painefully did he labour to moue those vnbelieuing hearts with his continuall Preaching to embrace the Faith? What great trauaile tooke he to allure those vngratefull men vnto him by good workes?

How meekely answered he to such as cōtrariied him in his speech? with what clemency bare he with the proude? With what a wonderfull humility yeilded hee vnto the furious rage of his enemies and persecutors? How trauailed he vntill the houre of his most bitter passion, to ouercome them that had beene the murtherers of the Prophets, and haynous rebels against Almighty God.

In like manner, at the very houre of his Passiō, before they came to the shedding of his most precious

ous

ous blood, and to put him to that most cruell Death, how great were the mocks and taunts he suffered? How patiently did he beare the spetting of those infernall mouthes, that had himselfe not long before, with the spettle of his owne mouth restored a blinde man to his perfect sight? How suffered hee their whippings, whose seruants were wont in his name, with mighty power to whip the very Deuils? how was hee Crowned with Thornes, that crowned his Martyrs with euerlasting Garlands? How was he smitten on the face with the palmes of mens hands, that giueth the Palme of victory vnto such as be Conquerors? How was he robbed of his earthly garments, which cloatheth his Saints with garments of immortality? How was he proffered most bitter gaule, that giueth vs the bread of Heauen? How was he offered Vineger to drinke, that giueth the Cup of saluation? He that was so Innocent, hee that was so Iust,

or rather, hee that was Innocency and Iustice it selfe, was accounted among Theeues : the euerlasting truth was accused with false witnesse; the Iudge of the world was condemned by wicked men ; the word of G O D receiued the sentence of Death with silence.

Consider moreouer , at what time the Sauour of the world was nayled to the Crosse, and at the very houre of his Death, when the Starres were obscured, the Elements troubled, when the Earth quaked, when the Light was darkened, when the Sunne turned away his eyes, and would not suffer his beames to shine vpon the earth, least happily it might see such a great cruelty.

Consider (I say) how euen at this time, our Sauour did not so much as open his mouth or mooue himselfe : how he would not at the very last houre and point of death, discover the glory of his Maiesty, but suffered continually that extreame and violent conflict, euen
vnto

vnto the end, intending thereby to leaue vnto vs, a perfect example of continuall patience. Yea, moreover and besides all this, if those cruell bloody ministers, that Crucified and tormented that blessed body of his, would haue conuerted, and beene penitent, hee was ready to receiue them to his grace and fauour, euen at the very last instant : neither would he haue shut vp the gates of his Church from any man.

Now therefore, what thing in the world can possibly bee of greater benignity and patience, then the blood of Christ, that offered life euen to them that shed the same blood ? But such and so great is the patience of our sweet Sauour Christ. Hitherto be the wordes of Saint *Cyprian*.



Of

*Of the blessed Sacrament of the body
and blond of our Sauour Christ:
and of the causes where-
fore it was insti-
tuted.*

SECT. II.

Luk. 12.
49.

ONE of the most principall causes why our Lord and Sauour Christ came into the world, was to enkindle the hearts of men in the loue of Almighty God : for so he saith by S. Luke : *I am come to put fire vpon the earth, and what would I else, but that it should burne?* This fire did our Sauour put on the earth, when he bestowed vpon men such and so many wonderfull benefits, when hee wrought so great workes of loue among them, and wholly enflamed them in this fire of loue.

Now, albeit that all the works of his most holy life, doe serue to this end, yet of all others, those doe most effectually serue to this purpose,

pose, which hee did in the end of his life: according as S. Iohn the Euangelist signifieth, saying: *His friends that he had in the world, hee loved them especially in the end.* For at that time hee bestowed greater benefits vpon them, and discouered vnto them great pledges and tokens of his loue: among the which singular pledges, one of the most principall was the institution of this most blessed Supper; the which thing shall appeare very plainly vnto him, that will consider with good attention the causes of the institution of the same.

Ioh. 13. 1.

But in this behalfe, I beseech thee (O most mercifull Lord) that thou wilt vouchsafe to open our eyes, and graunt vs thy light, that we may see what causes they were that mooued thy louing heart, to institute for vs, this so wonderfull a Sacrament, and to leaue it vnto vs.

Now that wee may vnderstand somewhat of this diuine mysterie, it is to bee presupposed (good Christian

Christian Reader) that no tongue created is able to expresse the passing great loue, that our Sauour Christ beareth towards the true Catholike Church his Spouse, and consequently vnto euery soule that is in the state of grace, for so much as euery such soule is also his Spouse.

For this cause the Apostle Saint *Paul* requested and desired, that Almighty God would reueale vnto vs the greatnesse of his loue, which vndoubtedly is so great, that it farre passeth all the wisdom and knowledge created: yea though it were that wonderfull knowledge of the Angels.

The first cause.

O Vr most sweet Bridegroom, when hee minded to depart out of this life, and to absent himselfe from his Church, his deare Spouse: (to the intent that this his absence, might not be any occasion vnto her to forget him) he left vnto her for a remembrance this most

most excellent Sacrament.

Wherein he himselfe would remaine spiritually; for he could not beare it, that betweene him and her there should be any lesse pledge to prouoke her to be mindfull of him, then euen himselfe. And therefore he pronounced at that time these sweet wordes: *So often as yee shall doe this thing, doe it in remembrance of me.* That is, doe it that yee may be alwayes mindfull how much I am willing to doe for you, and how much I goe now to doe, and to suffer for your salution.

Luk. 22. 19

1 Cor. 11.

24.

The second cause.

MOreouer, this most sweete and louing Bridegroom, intended in this his long absence, to leaue some company to his Spouse, that she might not remaine solitary and comfortlesse. And therefore hee left her the company of this most Holy Sacrament, wherein the Bridegroom himselfe is spiritually present, which is indeed the best, and most delightfull company that

that hee could possiblie leaue her.

The third cause.

AT what time also our Sauour would goe to suffer death for his Spouse, and to redeeme and enrich her with the price of his owne most precious blood; and to the intent she might (whensoeuer she would) enioy this most precious and diuine treasure, he left her the very keyes thereof in this most blessed Sacrament. For as *S. Chrysostome* saith) so often as we come to receiue this most blessed Sacrament, we must remember that we come to feed vpon very Christ by faith, and to drink of his most precious blood in the same manner: and that vnder this soueraigne and diuine mysterie.

S. Chrysost.

Consider therefore in what a dangerous case those men are, that for a little slothfulness, doe abstaine to come to this royall banquet: and to enioy such a great & most inestimable diuine treasure. These
be

be those vnfortunate sluggards of whom the Wise man speaketh, saying: *The sluggard hideth his hands in his bosome, and suffereth himselfe rather to die for hunger, then he will lift them up to his mouth.*

Pro. 26.15

Now what greater slothfulnesse can there bee imagined in a man then this, that because he will not abide to take so little labour, as he should bestow in preparing himselfe, for the receiuing of this most holy Sacrament: hee will rather want the benefit of so great and inestimable diuine treasure, which is of a greater value, then all that euer Almighty GOD hath created.

The fourth cause.

THis heavenly Bridegroom, desired also to be beloued of his Spouse with a passing great loue, and therefore hee ordayned this diuine and mysticall morsell, consecrated with such words, that whosoever receiueth it worthily, is forthwith touched and stricken
with

with his loue. O wonderfull mystery, worthy to bee engrauen in the innermost part of our hearts!

Tell me (O thou vngratefull man) if a Prince should beare such great affection and loue towards a silly Wench that were his Bond-slaue, that hee could finde in his heart to take her for his Spouse, and to make her Queene and Lady of all he is Lord of; how great would we say that the loue of that Prince had beene, that would doe such a deed? And if (peradventure) after the Marriage solemnized, the slaue should shew her selfe coldly affected toward the Prince her Husband, and he vnderstanding the same, would (as a man forlorne) goe to seeke with all diligence, for some precious morsell, and giue it her to eate, whereby to winne her loue vnto him; how passing great would we say, that the loue of that Prince were, that should be thus affected towards her?

Psal. 24 7

Now therefore (O King of glory)
what

what meaneth this, that thou for the entire loue that thou bearest vnto me, vouchsafed not onely to take my soule to be thy Spouse, being (as she was) the very Bond-slaue of thine enemy the Diuell: but seeing her also (notwithstanding all this) very coldly affected towards thee, hast ordained for her this mysticall and Diuine morsell, which thou hast consecrated with such wordes, that it hath vertue in it to draw such soules vnto thee as shall feed thereon, and make them to burne with liuely flames of loue.

There is no one thing that declareth the affection of loue more euidently, then when a man hath a desire to be beloued. Considering therefore that thou hast bene so greatly desirous of our loue, that thou hast sought it with such strange inuentions: who shall from henceforth stand in doubt of thy loue? Certaine I am (O my most louing and mercifull Lord) that if I loue thee, thou also louest me; and certaine

If wee loue
God, it is
certaine
that God
loueth vs.

certaine I am also, that I neede not to seeke any inuentions to allure thy heart to loue mee, as thou hast sought to allure my heart to loue thee.

The first cause.

THE most sweet Bridegroom would also be absent from his Spouse, and yet because loue cannot abide to bee absent from the beloued, he would depart on such wise, that he might not altogether depart from her: and he would so goe away, that hee might also remaine with her.

Ioh. 16.7.

Wherefore, considering that it was not expedient for our Sauour to tarry heere still, and the Spouse might not (as then) goe from hence with him, hee deuised a meane, that although he went his way, and his Spouse remained still behinde, yet should they neuer be seperated and set asunder.

For this cause therefore he instituted this diuine Sacrament, that by meanes therof, the soules might be

be vnited, and incorporated spiri-
tually with Christ: and that with
such a strong bond of loue, that of
them two, there should be made
one thing. For like as of meate,
and of him that eateth that meate,
there is made one and the same
thing: euen so likewise (after a
certaine manner) is there made of
the soule and of Christ, not by na-
ture, but by conformity of life.

The sixth cause.

Moreouer, our Sauours will
and pleasure was, to assure
his Spouse, & to giue her a pledge
of that blessed inheritance of eter-
nall glory, that shee being fortified
with the hope of this felicitie,
might passe cheerfully through all
the troubles, aduersities, afflictions
& persecutions of this life. For tru-
ly there is no one thing that cau-
seth vs so much to despise al things
that are to be had in this life as an
assured hope of the blessednesse
and felicity wee shall enioy in the
life to come. And as our Sauour
signified

*The hope of
euertlasting
felicity cau-
seth con-
tempt of all
worldly
glory.*

Ioh. 14.
23.

signified vnto vs, in those wordes which he spake vnto his Disciples before his passion : *If yee loued mee (saide he) yee would be right glad of my departure : because I goe to the Father.*

As though hee had said, it is a great felicity to goe to the Father, for although the way to goe to him be through whips, Thornes, and all crosses and tribulation whatsoeuer, yet all that notwithstanding, it is a thing of inestimable gaine & comfort to goe vnto him. Wherefore, to the intent that his Spouse might haue a very firme and assured hope of this felicity, he left her heere in pledge this inestimable Diuine treasure, which is of as great value as all that is there hoped for ; that she should not mistrust, but that Almighty God will giue himselfe vnto her in glory, where she shall liue wholly in the Spirit, seeing he denieth not himselfe vnto her in this vale of teares, where he liueth in the Flesh.

The

The seventh cause.

OUR Saviour purposed also at the houre of his death, to make his Testament, and to leaue vnto his Spouse some notable legacie, to be as a reliefe and a comfort for her at all times. And so he left her this most blessed Sacrament, (wherein Christ himselfe is spiritually present) which was the most precious and profitable bequest that he could leaue vnto her.

Elias, when he was taken from the earth, left his cloake vnto his disciple *Elizus*, as one that had none other riches, whercof to make him his heire; but our most sweet louing Saviour and Master, when he would ascend into heauen, left here vnto vs the cloake of his most sacred body, mystically ministred vnto vs in this most holy Sacrament: appointing vs here to be his heires (as by the right of children) of this so great and inestimable diuine treasure.

With that Mantle *Elizus* passed

X

the

2. Reg. 2.

13.

the waters of the flood of Iordan : and was neither drowned nor wetshooed ; and with the vertue and grace of this blessed Sacrament, the faithfull doe passe the waters of troubles in this life without danger.

The eight Cause.

*The great
neede that
the soule
hath of spi-
rituall food.*

TO conclude, our Saviour intended to leaue vnto our soules sufficient prouision of food, wherewith they might liue : for so much as the soule hath no lesse need of her proper sustenance, to maintaine her in the spirituall life, then the body hath of his temporall foode, for the maintainance of his corporall life. If thou thinke otherwise, tell mee (I pray thee) why hath the body neede of his ordinary meate euery day ? vndoubtedly, the cause is, for that the naturall heate, continually wasteth and consumeth the substance of our bodies, and therefore it is needfull, that that bee restored againe with daily sustenance, which

it consume diuith daily heate: For
 otherwise, the naturall strength of
 man would soone be at an end, and
 his power would quickly decay:)
 - O that it pleased Almighty
 God, that men might vnderstand
 by this, the great necessity they
 haue of this diuine Sacrament: O
 that they could by this, containe
 the great wisdom & mercy of him
 that hath instituted and ordained
 the same for our benefit: Is it not
 a thing well knowne, that we haue
 within these bowels of ours, a cer-
 taine pestilent heat, that came vnto
 vs by the occasion of sinne, which
 consumeth all the goodnesse that
 was in man: That is it which in-
 clineth vs to the loue of this world,
 of our flesh, of all vices, of all sen-
 suall pleasures: and so by these
 means, seperateth vs from Al-
 mighty God, maketh vs to relent
 and waxe colde in the loue of him,
 and causeth vs to become very
 dull, sloathfull, and heauy to all
 good things, and very quick and
 liuely to all wickednes.

The great
feruencie
and zeale
of the Chri-
stians in the
Primitive
Church, and
the little or
no zeale of
Christians
in our cor-
rupt age.

AA. 7. 59.
Apoc. 2. 13

If then wee haue this continuall
waster and consumer so rooted
within vs, were it not good reason
(trow you) that there should bee
some restorative prepared to re-
store that againe with fresh sup-
ply, which is alwayes wasting? If
wee haue a continuall consumer,
and haue not withall a continuall
repayer, what may be looked for
of vs, but a continuall decaying,
and at the last, a most certaine and
vndoubted ruine. For prooffe
whereof, it shall suffice to consider
the course of the Christian people;
by comparing the great feruencie
and zeale in Religion, of the Chri-
stians in the Primitive Church,
with the little, or rather no zeale
of the Christians in our corrupte
age. For in the Primitive Church,
when the Christians did care con-
tinually of this diuine meat, they
liued therewith a very spirituall
life, and had thereby force and
strength not only to obserue Gods
lawes and commandments in bet-
ter measure then we doe: but also

cutt to die, and suffer martyrdom
for Gods sake.

But now (alas) in this our cor-
rupt age, the Christians are found
to be very weak & feeble in their
faith, and very dissolute and licen-
tious in their lives; because they
eate not of this diuine foode: and
therefore in the end they perisha
and die for hunger, as the Prophet
signifieth; which he said: There-
fore was my people carried away into
captivity, because they had no know-
ledge of God, and their nobles peri-
shed for hunger, and the multitude of
them died for thirst.

Esay 5.13.

For this cause hath the wise
Phyitian our Saujour Christ (who
hath also felt the pulses of our
weakness) ordained this most ho-
ly and diuine Sacrament; and for
this purpose hath he instituted the
same in forme of meate, that the
very forme wherein hee did insti-
tute it, might declare vnto vs the
effect it worketh, and withall, the
great neede our soules haue of the
same.

2. Reg. 6.
29.

Esa. 42. 15

Consider now, if there may be found in the whole world, any greater argument of loue, then that Almighty God should giue vs his owne body for our spirituall food and reliefe. Wee may reade in many Histories, that some mothers haue (being constrained with extreame hunger) enbrewed their hands in the flesh and bloud of their owne little children, to sustaine themselues with feeding vpon them, and that for the great desire they had to liue. But who hath euer read that any mother hath fed her childe, that was ready to perish and die with hunger, with her owne flesh? Or that she would be cruell to her selfe, to be pittifull to her childe? Certainly there was neuer mother yet liuing vpon the earth that euer did such a deede. But our most louing and sweete Saviour Christ, passing any mother in loue, perceiving vs to bee ready to perish and die for hunger, and seeing withall that there was none other way to maintaine our liues,

liues, then to giue his owne life for ours, and his flesh for ours, com-
meth downe from heauen, and
yeeldeth here his body to be cru-
elly butchered and put to death,
that thou mightest preferue and
sustaine thy life with this diuine
meate. And as hee hath done this
at one time onely in his owne per-
son; wishing thee to haue it as of-
ten in remembrance as thou spiri-
tually feedest vpon the same: so he
teacheth thee that hee is alwayes
ready to pay the same price again,
if it were necessary for thee.

Heb.9.28.

Luk.22.19

Besides all this, thou must con-
sider, that this most holy reformer
of the world, intended to restore
man vnto his former dignity, and
to raise him vp againe so much by
grace as hee had fallen by sinne.
And therefore, as his fall was from
a life, that he had of God, (which
life our first Father *Adam* be-
fore his fall had enioyed,) to the
life of beasts (wherein after his fall
hee remained:) euen so contrari-
wise his will was, that he should

*christ re-
stored man
so much by
grace, as he
fell by sinne*

be raised vp againe from the life of
beasts, in which hee remained, to
the life of God, which (through
sinne) he had lost. And for this end
hath our Sauour Christ ordained
the Communion of this most holy
and diuine Sacrament; by meanes
whereof, man attaineth to be par-
taker of God, and to liue the life of
God, as our Sauour himselfe a-
uoucheth in these words: *He that
eateth my flesh, and drinketh my
bloud, dwelleth in me, and I in him.*

As if he had said: like as by the
dwelling of my Father in mee, the
life that I liue, is altogether confor-
mable to the life of my Father:
euen so he, in whom I shall dwell
by meanes of my diuine Sacra-
ment, shall liue as I doe liue, and so
shall hee not now liue the life of a
man, but the life of God.

Now then, what glory can bee
greater then this? what gift more
precious? what benefit of more
value? what greater token of loue?
Let all the works of nature keepe
silence; let all the works of grace
giue

giue place; for this is a worke exceeding all workes; and a singular grace above all graces.

O most wonderfull Sacrament; what shall I say of thee? with what words shall I commend thee? thou art the life of our soules; the medicine of our wounds; the comfort of our troubles; the memory of Iesus Christ; the testimony of his loue; the most precious legacie of his Testament; the companion of our peregrination; the consolation of our banishment; the burning coale to enkindle the fire of the loue of G. O. D. in vs; the meate whereby to receiue grace; the pledge of euerlasting felicity; and the treasure of the Christian life.

Of the wonderfull effects; that this blessed Sacrament worketh in him, that receiveth it; monthly.

BY meanes of this diuine meate; the soule is vnited to the Spouse: by this, the vnderstanding

is illuminated; the memory quick-
ned; the will enamoured; the in-
ward and spirituall taste delighted;
denotion increased; the good mo-
tions awaked; our weaknesse for-
tified; and by meanes of this di-
vine meate; we receiue lustinesse,
to ascend vp euen to the hill of Al-
mighty God; ^{and} what tongue is able fully to ex-
presse the excellency of this most
blessed Sacrament? who can giue
worthy thanks for so great a bene-
fit who will not be altogether re-
solued into rapture; when hee seeth
Almighty God vniued wth him?
Assuredly, the more we goe about
to consider the excellency and ver-
tues of this soueraigne mystery, the
more doe wee want words to ex-
presse it: and the more doth our
vnderstanding faile vs therein.

Now what pleasure, what
sweetnes, what delightfull saouours
of good life, doth the soule of the
iust man feele at that time, when he
receiueth this diuine Sacrament?
There is none other sound heard at
that

that time, but onely sweet songs of the inward man, vehement bursting out of holy desires, yeelding of thanks, and vittering of most pleasant wordes, all tending to the praise of our Sauour Christ, her beloued. There the deuoute soule, through the vertue of this most holy and reuerent Sacrament, is altogether renewed, and replenished with ioy.

There she is recreated with deuotion; fed with peace; fortified in faith; confirmed in hope; and tyed fast with bonds, and knots of charity vnto her most sweet Sauour and Redeemer. Whereby she waxeth daily more feruent in loue: more strong in resisting temptation: more prompt and ready to sustain labour and trauaile: more carefull and diligent to doe good works: and most desirous often to frequent this holy myserie.

Such are thy gifts (O sweet Sauour) such are the workes and delights of thy loue, which thou art woont to communicate to thy friends,

friends, by the meanes of this diuine Sacrament. And this thou doost, to the end that we being filled with these so great and mighty delights, should despise all other vaine and deceitfull delights.

Now therefore (O most mellifluous loue) open the eyes of thy faithfull people, open them I beseech thee (O most diuine light,) that with the bright beames of a liuely faith, they may know thee, and dilate their hearts, that they may receiue thee into them: that being instructed by thee, they may seeke thee, repose their trust in thee, rest in thee; and finally, by meanes of this most holy Sacrament, be vnited with thee, as members with their head, and branches with their vine, that so they may liue through thy vertue: and enioy the influence of thy grace for euer and euer, world without end, Amen.

Ioh. 15. 5.

¶ Medita-

Meditation for Tuesday Night.

If This day thou hast to meditate upon these two points: to wit, upon the prayer of our Saviour Christ in the Garden, and upon his apprehension.

The Text of the Foure holy Euangelists.

WHen Supper was done, Christ went with his Disciples into a Garden, which is called Gethsemanie, and he said unto them, Sit you heere whilst I goe and pray yonder. And he tooke with him Peter and the two Sonnes of Zebedee. And he began to be in a great feare and heavinesse. And he said unto them: My soule is heavie unto the death. Tarrye you here

Math. 26.
36.37.38.

here and watch with me. So he went a little further from them, where he cast himselfe downe prostrate upon the earth, and fell on his face, & prayed, saying : O my Father, if it be possible, let this Cup passe from me : nevertheless, not as I will, but as thou wilt. This done, he came againe to his Disciples, and found them asleepe. And he said to Peter, what ? could yee not watch one houre ? Watch and pray, least yee enter into temptation. The Spirit is ready, but the Flesh is weake. Again, he went away the second time, and made the same prayer, saying : O my Father, if this Cup cannot passe from me, but that I must needs drinke it, thy will be done. And he came the second time and found his Disciples asleepe, for their eyes were heavy. So he left them, and went away againe, and prayed the third time, saying the same wordes. ~~And~~ then appeared an Angell to him from heauen comforting him. And being in an agony, he prayed more earnestly, and his sweat was like unto drop of Blood, trickling downe to the ground.

Luk. 22.

43.

Math. 26.

45.

Then

Then he came vnto his Disciples, and
said vnto them: Sleepe on fro hence-
forth and take your rest. Behold, the
houre is at hand, and the Son of man
shall be deliuered into the hands of
sinners. Arise, let vs goe. Behold he is
at hand, that shall betray me. And
whilst he yet spake, loe, Iudas one of
the twelve came, & with him a great
multitude, with swords & stauies, and
Torches and Lanthornes: being sent
from the high Priests and Elders of
the people. Now hee that betrayed
him, had giuen them a token, saying:
whomsoener I shall kisse, that same is
he, lay hands on him: and forthwith
he came to Iesus, and said: Haile
Master, and kissed him. Then Iesus
said vnto him, friend, wherefore art
thou come? And Simon Peter drew
out his sword, and stroke a seruant of
the high Priest, and cut off his right
eare: this seruant was called Malcus.
The Iesus said vnto Peter: put vp thy
sword into thy sheath: the cup that
my Father hath giuen me, wilt thou
not that I drinke it? And he touched
the eare, & forthwith made it whole.

And

Math. 26.

49.

Luke. 22.

42.

Math. 26.

55.

Ioh. 18. 12.

Math. 26.

56.

And at that time Iesus said to the high Priests and Officers of the Temple, and to the Elders that came unto him, You be come out, as it were against a Thiefe, with swords and staves: I sate daily among you teaching in the Temple, and ye laide no hands on me, but this is your houre, and the power of darknesse. Then the Souldiers, the Captaines and the Officers of the Lewes, tooke Iesus and bound him, and led him away to Annas first, for he was father in law to Caiphas who was the high Priest for that yeare. Then all the Disciples forsooke him and fled.

Meditation vpon these points
of the Text.

WHat dost thou (O my soule?) What thinkest thou? It is no time now to sleepe. Come with me (I pray thee) into the Garden of Gethsemanie, and there shalt thou heare and see great mysteries. There shalt thou see ioy stricken

stricken with sadnesse ; fortitude
waxen afraid ; strength discomfi-
ted ; maiestie and omnipotencie
confounded ; greatnesse and migh-
tinesse very narrowly straightned ;
and glory it selfe obscured and
darkned.

*Of Christ his praying in the
Garden.*

Consider now first, how after
that Supper (which was so
full of myserie) was ended, our
Saviour went with his Disciples
vnto the Mount Oliuet, to make
his prayer, before he would enter
into the combat of his blessed Pas-
sion; to giue vs thereby to vnder-
stand, that in all troubles & temp-
tations of this life, wee must al-
wayes haue recourse vnto prayer,
as it were to an holy Anchor, by
the vertue whereof the burthen of
tribulation shall either be quite ta-
ken away from vs, or else we shall
haue strength giuen vnto vs to bee
able to beare it; which is a farre
greater

*In all trou-
bles and
temptations
of this life,
wee must
haue re-
course to
prayer,
which is
our onely
refuge.*

Gregory.

greater grace. For (as Gregory saith) the Lord doth vs a greater benefit, when he giveth vs force & strength, to be able to sustaine trouble and temptations, then when he taketh the troubles away from vs.

Our Sauour tooke with him (to accompany him in this way) three of his best beloued Disciples, to wit, Peter, James and Iohn: which three had beene witnesses (a little before) of his glorious transfiguration. And this he did, that the very same persons might see, what a farre different shape he tooke now vpon him for the loue of men, from that glorious shape, wherein he had shewed himselfe vnto them, at his transfiguration. And because they should vnderstand, that the inward troubles and agonies of his soule, were no lesse then those that began to be discouered outwardly, he spake vnto them those sorrowfull wordes: *My soule is heavy laden vnto the death, carry yee beere, and watch with mee.* That very GOD and true Man, that man which

Math. 26.

38.

which farre exceeded our humane Nature, and all thinges Created: whose dealing and conference, was with the very breast of the high Deity it selfe, with whom onely he communicated his secrets, is now fallen into so great heauinesse, that he imparteth his paine vnto his Creatures, and doth requite their company, saying; *Tarry yee heere, and watch with me.*

O treasure of Heauen! O perfect felicity! Who hath brought thee (O Lord) into such a narrow straight? Who hath driuen thee to seeke euen of thine owne Creatures? Who (I say) hath done this, but euen the very great loue thou hast to make them rich?

Tell me now (O my most mercifull Redeemer) wherefore art thou now so much afraid of Death, which before thou diddest so much desire, seeing the fulfilling of the desire, is a cause rather of ioy, then of feare? Verily thy Martyrs had neither the fortitude nor grace, that

that thou hast. They had onely a little portion, which thou (being the fountaine of grace) diddest impart vnto them, and yet they with that onely small quantity of grace, entred the combat of their martyrdomes very cheerefully, and atchiued the victory. And art thou (O Lord) being the giuer of strength and grace, sad and fearefull now, euen before the battell beginneth? Assuredly (O Lord) this thy feare is not thine, but mine: as likewise the strength and fortitude of the Martyrs, was not theirs, but thine.

The feare that thou hast, cometh of that thou hast of vs, and the strength and fortitude that the Martyrs had, came of that they had receiued of thee. The weakenesse of my humane nature is discouered, in that God was afraid, and the strength of thy Godhead is shewed, in the fortitude of man; So that this feare is mine, and that fortitude is thine; and therefore the reproach is mine, and the praise is thine.

There

no There was taken a rib-bone out of the side of our first father *Adam*, to forme a woman thereof; and in stead of the bone that was taken away, there was put weake and feeble flesh: now what else is signified hereby, but that the euerlasting Father tooke from thee, being our second *Adam*, some force and strength of grace, to place the same in thy Spouse the Church, & tooke from her the feeble flesh & weakness, to place it in thee, by meanes whereof, thy Spouse remained strong, and thou weake: she strong by reason of thy strength, and thou weake by reason of her weakness.

Thou hast herein O heavenly Lord, bestowed a double benefit vpon vs: in that thou hast vouchsafed, not onely to cloathe vs with thee, but euen also to cloathe thy selfe with vs. For these two so singular benefits, the Angels praise thee for euermore, for that thou hast bene no niggard in commu-
nizing these thy benefits vnto vs,

Gen. 2. 21.

1. Cor. 15.
45.

Exch. 10.

Math. 22.

nor

nor yet disdained to take vpon thee our miseries:

Now when I consider these things (O Lord) what else should I doe, but seeing my selfe (as it were) loaden with thy merites, glory in thee: and seeing thee to be likewise replenished with my miseries (for my sake) take compassion vpon thee, for the one will I reioyce and be glad: and for the other, I will sorrow. And to wish ioy & lamentation together, I will sing and bewaile the mysterie of thy most dolorous passion: and I will study continually in that booke of *Ezechiel*, the Contents whereof are songs & lamentations.

When our Saviour had spoken these wordes, he departed from his Disciples a stones cast, where lying prostrate vpon the ground, he began his prayer with very great reuerence, saying: O Father if it be possible, let this Cup passe from me, howbeit, not as I will, but as thou wilt. And after that he had made this prayer three times, at the third

Ezech. 2.
10.

Math. 26.
39.

third
gony
drop
along
dow
C
wha
was
ynto
torn
tho
sent
wh
mo
ex
fu
fo
m
a
w

third time he was in such a great agony, that he began to sweat euen drops of bloud, which ran downe along his sacred body, and trickled downe to the ground.

Consider now attentiuely, in what a dolorous case our Sauour was, and how there were presented vnto him, all the cruell paines and torments he had to suffer, euen as though they had beene then presently in doing before his eyes; all which hee apprehended after a most perfect manner, in his most excellent imagination; each one in such sort, as they were prepared for his body, which was certainly more tender and delicate then euer any other body was in the whole world.

He set also at that time before his eyes, all the sinnes of the whole world, for which he should suffer: and withall, the great vnthankfulness of so many soules, as (he knew) would neuer acknowledge this his singular benefit, nor further and helpe themselves with this most

Luk. 22.

44.

most precious and so costly a remedy. These thinges being profoundly wayed and considered by our Saviour at this time, his soule was vexed in such sort, and his senses and most tender flesh were so wonderfully troubled, that all the forces and elements of his body were distempered: and his flesh opened, and gave passage to the blood, that it might passe and distill in abundance, and streame downe to the ground.

Now, if the flesh suffered such grievous paines, with the onely remembrance and imagination of that which was yet to come, in what a dolefull case then (I trow you) was his soule, that suffered those paines euen directly in it self?

In other men we see, that when they are disquieted with any sudden and great anguish, the blood vseth commonly to haue recourse vnto the heart, leauing the other members of the body colde and destitute of their strength, to comfort the most principall member.

But

But our sweet Saviour Christ contrariwise, (because he would suffer without any manner of comfort, thereby to make our redemption more abundant) such was his passing loue towards vs, that he wold not admit so much as that little reliefe and comfort of nature.

Behold our sweet Saviour now in this agony, and consider not onely the painfull anguishes & griefes of his soule, but also the forme of his sacred and reuerent countenance. The sweat is wont to haue his most chiefe recourse to the forehead & face: if then the bloud issued out through all the body of our Saviour, in such sort, that it trickled downe to the very earth: in what plight then was that countenance (thinke you) that giueth light to the life it selfe? And how was that face disfigured, which is so reuerenced of the heauens, being (as it was) all in droppes, and couered ouer with a bloudie sweat?

If such as bee kinde and louing,

Y

are

are wont, when they come to visite their friends, (being sicke and in danger of death) to behold their countenance aduisedly; and to marke their colour, and other accidents that proceede of diseases: tell me, O my soule, that beholdest the face of our sweet Sauour, what thinkest thou, when thou seest in the same such wonderfull, strange, and deadly signes?

What painfull griefes and dolorous fits are those like to be hereafter, if in the very beginning of the disease hee suffereth such a great agony? In what dolorous panges is he like to be, when he shall feelee those most grievous paines, and cruell torments themselves: if in the very thinking of them, he sweat the drops of bloud? If thou be not moued to take compassion on our sweet Sauour, seeing him in this dolefull case for thy sake: if now when he sweateth drops of bloud throughout all his body, thou canst not shed any teares from thine eyes: thinke verily with thy selfe, that

that thou hast a very hard and stonie heart; and if thou canst not weepe for want of loue towards him, yet at the least weepe for the multitude of thy sins, for so much as they were the very cause of this his agony and griefe.

Now the tormentors doe not whip him, neither doe the Souldiers crowne him with thornes; it is not ~~the~~ the nailes nor thornes that doe cause the blood to gush out of his body: but it is thy very sinnes and offences.

Our sinnes were the onely cause of Christ his bloody sweat.

Those are the thornes that doe pricke him: they are the speare that thrust him into the side: they are the tormentors that doe afflict him: they are the heavy burthen that doth cause him to sweat this so strange and wonderfull bloody sweat. O my sweet Saviour and Redeemer, how deerely hast thou bought my saluation? O my true Adam, that art come out of Paradise for my sins, & labourest on earth with thy bloody sweat, to gett bread that I must feed vpon.

Gen. 3. 23

*we are most
carelesse of
the things
whereof we
should be
most care-
full.*

Consider also in this place on the one side, the great agonie and watching of our Sauour Christ, and on the other side, the sound and deepe sleeping of his Disciples, and thou shalt see here represented a great mysterie. For truly there is nothing more to be lamented in the whole world, then to see how carelesse and negligent men be in their liues; and how little account they make of a matter of so great importance, as is their owne saluation. What thing is more to be bewailed, then to see a man so carelesse in so waighty affaires?

Now, if thou wilt vnderstand both the one and the other, consider in this matter the doings of our Sauour, and withall the doings of his Disciples. See how our Sauour, applying his minde earnestly to this matter of our redemption, is in such a great care and agonie therewith, that it maketh him to sweat euē drops of blood; and see on the other side, how his Disciples doe lie along on the ground,

and

and

and

and are so heauie with sleepe, that neither their Masters rebuking of them, nor euill fauoured and hard lodging on the bare ground, are able to awake them out of their heauy and drouisie sleepe! Note also of what importance the saluation of mankinde is, sith it is able to make him sweat drops of bloud, by whose power the heauens are sustained!

And consider on the other side, how little account men themselves make of their owne saluation, sith at such time as Almighty GOD himselfe is so carefull and watchfull for them, they are in a deepe heauy sleepe, and vtterly carelesse thereof! Assuredly, nothing could more liuely expresse both the one and the other, then the consideration of these two points, being so strange as they are. For if Almighty God doth take so great care about the affaires of others, how happeneth it that the very parties themselves, to whom the charge of those affaires appertaineth (together

ther with the profit, commodity, losse, and dammage of the same) doe liue with such carelesnesse and negligence therein?

By this same care of our Sauiour, and carelesnes of his Disciples, thou mayst vnderstand, how truly the Lord is our Father, and how he hath indeede (towards vs) the very bowels and heart of a natural louing Father. How oftentimes chanceth it (trow you) that the daughter sleepeeth very soundly and quietly, when her Father watcheth all the night, carking and caring for her reliefe and prouision? euen so doth this our most louing and mercifull Father for vs, whilst we be so heavy a sleepe, and are vtterly carelesse of our owne saluation: as by this example is liuely set out before our eyes, in that hee continueth all the Night, watching and sweating, and in great agony, to take order for the redemption he intended to bestow vpon vs.

How

How our Saviour Christ was apprehended.

SECT. II.

Consider moreouer, how, when our Saviour had finished his Prayer, *Indas* that counterfeite and false friend of his, came to him with that hellish company, where renouncing the office of an Apostle, he became now the very ring-leader and Captaine of the diuels Armie.

Consider, how without all shame he pressed forth, & set himselfe in the very foremost place of all the rest of his malicious rout: and comming to his Lord and Master, sold him with a kisse of most traitorous and deceitfull friendship. It is certainly a great misery that a man should bee sold for money: but yet it is a greater misery to bee sold of his friends; and of such, as to whom hee hath beene greatly beneficiall before.

The forwardnes of Indas to betray Christ.

Now our sweet Sauour Christ is sold of him, whom he had made not onely his Disciple, but also his Apostle; yea, he is sold of him by deceit and plaine treason. Hee is sold of him to most cruell Marchants, that couet (you may be sure) nothing else but his bloud and his life to satisfie their greedy hunger. But for what price (trow you) is he sold? the basenes and smallnes of the price, increaseth the greatnes and malice of the iniury.

Tell me (O *Iudas*) thou naughty Traytor, at what price doost thou set the Lord of all creatures; at thirty pence? O what a vile and slender price is this for a Lord of such maiestie? Certainly a very beast in the Shambles is commonly sold for more. And doost thou, O Traytor, sell for so small a price Almighty God himselfe? hee setteth not thee at so small a price, for so much as he buieth thee with his owne most precious bloud. O what a great price and estimation was that of man? and how base

an estimation and price was this of God? God was folde for thirtie pence, and man was bought with the dearest bloud of GOD himselfe.

At the same time our Sauour laid vnto them that came to lay hands on him: *Yee bee come as it were against a Thiefe, with swords and stanes. I sate daily among you, teaching in the Temple, and yee neuer laid hands vpon me, but this is your houre, and the power of darknes.* This is surely a mysterie of great admiration: for what thing is more to be wondered at, then to see the Son of Almighty God to take vpon him the image and shape, not onely of a sinner, but euen also of a condemned person? *This (saith he) is your houre, and the power of darknesse.* The which words giue vs to vnderstand, that from that time that most innocent Lambe was giuen vp into the power of the Princes of darknesse, which are the deuils, to the intent that by meanes of their members and

Math. 26.

55.

Luke. 22.

53.

Eph. 6. 12.

Iob 2.6.

cruell Ministers, they might execute vpon him, all the furious torments and cruelties they could deuise. And like as holy *Iob*, was by the permission of Almighty God, giuen vp into the power of Sathan, that he might vse vpon him all the cruelty he would, this only excepted, that hee should not bereaue him of his life: euen so was there power giuen to the Princes of darknes, without any exception of life or death, that they might fully extend vpon that humanity of his, all their fury and rage, to the vttermost they could.

Heereof rose those spitefull taunts, those slanderous and reproachfull words, such as the like was neuer heard before that time, wherewith the diuell pretended to satisfie his vnsatiable rancour and malice, & to cast that blessed soule downe into some kinde of impatiencie, if it had beene possible.

Zach. 3.1.

Almighty God (saith the Prophet Zacharie) shewed Iesus the high Priest vnto me, apparelled with
a

a spotted garment : and Sathan stood at his right hand, ready prepared to speake against him. But our Sauour answered for his part, saying: I did alwayes set God before mine eyes, who standeth at my right hand, that I be not remoued.

Psal. 16.8.

Consider then (O my soule) how much that high and diuine maiesty abased himselfe for thy sake : seeing he vouchsafed to come to the last extremity of all miseries, which is, to be giuen vp to the power of diuels! And because this was the paine that was due to thy finnes, it pleased him to put euen himselfe to this paine, that thou mightest remaine quit, and free from the same. O holy Prophet, why doost thou wonder to see Almighty God become inferiour to his Angels? Thou hast now farre greater cause to wonder, to see him giuen vp into the power of diuels.

Psal. 8.5.

Vndoubtedly, both the heauens and the earth trembled and quaked, at this so passing great humilitie and charity of our Sauour.

So

So soone as these words were spoken, forthwith all that hellish rout, and malicious rabble of rauening Wolues assaulted this most innocent Lambe; and some very furiously haled him this way, and some that way, each one to the vttermost of his power. O how vngently did they handle him! How vncourteously spake they vnto him! How many blowes and buffets gaue they him? what a vile clamorous cry and showting made they ouer him? Euen as Conquerours vse to do when they obtaine their prey.

They lay hold vpon those holy hands, which not long before had wrought so many myracles, and doe binde them very hard and fast, with certaine rough and knottie cords: and that in such sort, that they gaule the skinne of his armes, and make the yerie blood to spring out. Our Saujour beeing thus bound, they leade him openly through the common high streets, with great despite and ignominie.

O what a strange and wonderfull sight is this ! Consider now with thy selfe, what thou wouldest thinke, if thou knewest some man of great Authority and worthinesse, and shouldest see him led openly by the Officers in the common streets, with his hands manacled and fast bound, in a great concourse of people, with great companies of Souldiers and men of Armes guarding him about : Imagine (I say) with thy selfe, what thou wouldest thinke in this case ; and then lifting vp thine eyes, behold this Lord, worthy of so great reuerence and honour, that had wrought such wonders in that Land, that had Preached such diuine Sermons among them, whom all the sicke and impotent persons did honour and reuerence and besought to haue remedy for all their Diseases and griefes.

Consider now how they led him, as one depriued of all Authority, and put to open shame : partly going, and partly haled forwards,

wards, and forced to hasten his pace: not in such wise as became a man of his grauity and personage, but as it pleased the outragious fury of his vnmercifull enemies, and the desire they had to pleasure the Pharisies, who had so great a longing to haue that prey within their gripes. Consider our Sauiour well, how he goeth in this dolefull way, abandoned of his owne Disciples, accompanied with his enemies, his pace hastened and disordered. And yet in all this euill intreating of his person, behold the modest behauiour of his countenance, the comely grauity of his eyes, and that Diuine resemblance, which in the midst of all discurtesies in the world, could neuer be obscured.

Ascend also yet a little higher, and consider diligently what he is, whom thou seest thus led, and carryed away with so great contumely and dishonour. This is he that is the word of the Father: the euerlasting Wisedome: the infinite
 vertue:

vertue: the perfect felicity: the true glory: and the cleere fountaine of all beauty.

Consider then, how for thy saluation and redemption, vertue is heere tyed with bands, Innocency apprehended, Wisedome flouted and laughed to scorne, Honour contemned, Glory tormented, and the cleare wel-spring of all Beauty troubled with weeping and sorow. If *Hely* the Priest felt such an inward grieve when the Arke of the Testament was taken, that being astonished therewith, he fell from the seate whereon he sate, brake his necke, and gaue vp the ghost: how ought a Christian soule to be grieued, when hee seeth the Arke of the treasures of the wisdom of GOD, taken in possession of such vnmercifull and cruell enemies?

1. Sam. 4.
18.

The Heauens and Earth praise him, and all that is in them: for he hath heard the cryes of the poore, and hath not despised the sorowfull bewailings of his afflicted, that were

Psal. 68.

were in Captiuity, but was content to be taken captiue himselfe, to deliuer them out of their thral-dome, and to set them at liberty.

*Of those that spiritually binde the
hands of our Saviour
Christ.*

SECT. III.

Seeing (O most gentle & sweet Saviour) that it was thy blessed will and pleasure to be bound : to the intent thou mightest by thy bandes vnloose vs, and deliuer vs from our Captiuity, I most humbly beseech thee, euen by the bowels of thy tender mercy, that caused thee to abase thy selfe after this sort, that thou wilt not suffer me to commit any such great wickednes, as to binde thy hands as the Iewes did.

*What it is
to bind the
bandes of
Christ.*

For it is not the Iewes onely that doe binde thy hands, but whoeuer maketh resistance against thy holy inspirations, and will not
goe

goe whether thou wilt guide and conduct him, but refuseth to accept that grace, which thou doest most mercifully offer vnto him.

That man likewise bindeth thy hands, that giueth any scandalous offence vnto his Neighbour, and by his euill example and naughty counsell, withdraweth him from his godly purposes; and so hindereth the good worke, which thou diddest begin to worke in him.

The mistrustfull and incredulous persons, also doe binde (O Lord) the hands of thy liberality and clemency: for like as confidence openeth the hands of thy grace; euen so doth incredulity and mistrustfulnes close them vp and binde them: According to the saying of the Euangelist: *That thou couldest not doe many vertues and miracles in thy Countrey, by reason of the incredulity of the Inhabitants therein.*

Math. 13.
57.

Moreouer, the ingratefull and negligent persons, doe binde thy handes (O Lord) and doe put an impediment

impediment to let the working of thy grace. The one because they render not thanks vnto thee for the grace they haue receiued : and the other, because they will not vse the grace that is giuen vnto them, but doe keepe it idle and vncoccupied, without taking any benefit or commodity of the same.

Last of all, those that become vaine-glorious and proude, (by reason of the graces thou hast giuen them) doe also most strongly binde thy handes.

For by this offence, they make themselues altogether vnworthy of thy grace. Wherefore it is not reason that thou shouldest continue to be beneficiall vnto such persons, as take occasion thereof to become more vaine : neither is it seemely, that thou shouldest bestow the treasures of thy grace vpon such a one, as yeeldeth not thee againe the tribute of thy glory; but rather (like a Traytor and robber) waxe insolent; and vaunting with the same, vsurpeth to himselfe,

Math. 22.
21.

selfe, the right and prerogative of glory that appertaineth vnto thee alone.

Meditation for Wednesday Night.

¶ This day thou hast to meditate upon the presentation of our Saviour Christ; First before Annas; then before Caiphas; thirdly before Herod; fourthly before Pilate: And afterwards, how he was most cruelly whipped and scourged.

The Text of the Foure holy Evangelists.

W*Hen our Saviour was brought before Annas the high Priest, he demanded him of his Disciples, and of his Doctrine? Iesus answered him, saying:*

Ioh. 18. 19

saying: I spake openly to the world, I euer taught openly in the Synagogue, and in the Temple, whither all the Iewes resort continually, and in secret haue I said nothing. Why askest thou me? Aske them that heard me what I said vnto them.

When he had spoken these wordes, one of the Officers that stood by, smote Iesus with his hands, saying: Answerest thou the high Priest thus? Iesus answered him. If I haue spoken euill, beare witnesse of the euill: but if I haue spoken well, why smitest thou me? And Annas sent him bound to Caiphas, where the Doctors of the Law, and the Antients of the people were gathered together. And the high Priest, and the Scribes, and the whole Councell sought for false witnesse against Iesus, to put him to Death, but found none, though many false Witnesses came thither, but their witnesse agreed not together.

But at the last came two false witnesses, and said: This man said, I can destroy the Temple of GOD, and build it vp againe in Three dayes.

Then

Then the chiefe Priest arose, and said vnto him : I adiure thee in the name of the liuing G O D, that thou tell vs whether thou be that Christ the Sonne of G O D? Iesus said vnto him : Thou hast said it. Neuerthelesse I say vnto you : Hereafter shall yee see the Sonne of man, sitting at the right hand of the power of G O D, and come in the Cloudes of Heauen. Then the high Priest rent his Cloutbes, saying : He hath blasphemed, what neede wee any more Witnesses ? Behold, yee haue now heard his blasphemy. What thinke you? They answered and said, He is worthy to dye. Then spit they in his face, and buffeted him, and others gaue him blowes on his face, saying : Areade O Christ, who is hee that smote thee?

The next day in the morning, the whole multitude of them arose, and led our Saviour vnto Pilate. And they began to accuse him, saying : We haue found this man peruertering the people, and forbidding to pay tribute to Caesar, saying that hee is the

King

Luk. 23. 15

King Messias. And Pilate asked him saying : Art thou the King of the Iewes ? And he answered him and said : Thou sayest it. And when he was accused of the chiefe Priests and Elders, he answered nothing.

Then said Pilate unto him : Hearest thou not, how many thinges they lay against thee ? But he answered him not to one word, insomuch that the President marvelled greatly. Then said Pilate to the high Priest and to the people : I finde no fault in this man. But they were more fierce, saying : He moueth the people, teaching throughout all Iudea, beginning at Galilee euen unto this place.

Now when Pilate heard of Galilee, he asked whether the man were of Galilee borne ? And when he knew he was of Herods Iurisdiction, he sent him to Herod, who was also in Ierusalem in those dayes. And when Herod saw Iesus, he was exceeding glad, for he was desirous to see him of a long season : because he heard many thinges of him, and trusted to haue seene some signe done by him.

The

The high Priest and the Scribes stood forth and accused him vehemently. And Herod with his men of Warre, contemned and mocked him, and put a white Garment upon him, and sent him againe to Pilate.

And by reason of the solemnity of the feast of Easter, the President was wont then of Custome, to deliuer unto the people a Prisoner, whom they would demaund: And there was at that time a notable malefactor in Prison, called Barrabas. When they were gathered altogether, Pilate said unto them: Whether of the two will yee that I let loose unto you, Barrabas, or Iesus, that is called Christ? And they answered, not this man, but Barrabas. This Barrabas was cast into Prison for a certaine insurrection and murther committed in the City. Then said Pilate unto them, What shall I doe then with Iesus, that is called Christ? They cryed all, let him be Crucified. Then Pilate tooke Iesus and scourged him.

Luk. 23.
15.

Math. 27.
22.

*Meditations vpon these pointes
of the Text.*

MAny thinges hast thou (O my soule) this day to consider of: this day must thou accompany our Sauour to many stations, vnlesse thou intend to runne away with his Disciples : or else feelest thy feete ouer heauy to tread those pathes, which our Sauour vouchsafed to tread for thy sake. This day is he brought fīue times before diuers Iudges; and for thy sake is euill intreated by them, and payeth for that which thou hadst deserued. In one place he is buffeted, in another spet vpon, in another mocked and scorned ; in another whipped and crowned with Thornes, and condemned by an vnjust sentence to a cruell death. Consider whether these stations be of force to breake and rīue thy heart.

How

*How our Saviour was brought
before Annas the high
Priest.*

[Et vs goe then to the first station, which was in *Annas* house, & marke there, how, whilest our Saviour answered very curiously vnto the demaund that the high Priest made vnto him, concerning his Disciples and Doctrine, one of the caytiffes that stood by, gaue him an vnkinde blowe on the face, saying : *Answerest thou the high Priest so ?* Vnto whom our Saviour mildely made answer : *If I haue spoken euill, shew me wherein : but if I haue spoken well, why strikest thou me ?*

Luke. 18.
22.

Consider heere now (O my soule) not onely the mildnesse of this gentle answer, but also that Diuine face, and that most constant & modest looke of his cleare eyes, which were nothing at all distempered in that so fierce and shamefull assault. Consider with-

all that most holy soule, that was inwardly so humbled, and ready to haue turned the other cheeke, if the naughty wretched Catiffe had required it. O cursed and vnfortunate hands, ~~that~~ durst thus strike that Diuine face, before whose reuerent aspect the very Heauens doe stoope and bowe ! at whose Maiesty, euen the Seraphins and all things created, doe tremble and quake ! What sawest thou in him, that thou shouldest be prouoked to dishonour him, who is the liuely Image of the glory of the Father ? What moued thee to vse this despightfull kinde of most villanous reproach vnto him, who is the most beautifull among all the sonnes of men ?

Psa. 45. 2.

How our Saviour was led vnto the house of Caiphas.

But this was not the last iniury that our Saviour suffered : for from the house of *Annas*, they led him to the house of *Caiphas*, whe-

whether reason is, that thou shouldest goe with him, to keepe him company, and there shalt thou see the sonne of Iustice, darkned with an Eclipse, and that Diuine countenance, which the Angels themselves desire to beholde, defiled most vnreuerently with spittle.

1. Pet. 1.

12.

For when our Saviour was adiuured in the name of the Father, to tell them what he was, he answered truly vnto their demaund, as it was mente he should: but those wicked men, (that were vnworthy to heare such a high and excellent answer) being blinded with the brightnesse of so great light, assaulted him like mad Dogs, and disgorged vpon him all their malice and fury.

There each one to the yttremost of his power, giueth him buffets and strokes: there they spit vpon that diuine face with their diuellish mouthes: there they hoodwinke his eyes, and strike him on the face, scoffing and iesting, at him, saying: *Accuse who hath smitten thee.*

O maruailous humility and patience of the Sonne of Almighty God! O beauty of the Angels! was that a face to spet vpon? Men vse commonly when they are prouoked to spet, to turne away their face towards the foulest corner of the house: and is there not to be found in all that Pallace, a fouler place to spet in, then thy face O sweet Lord? O earth and ashes, why doest thou not humble thy selfe at this so wonderfull example? How is it that there should yet remaine in the world any token of pride, after this so great and maruailous example of humility?

Almighty God holdeth his peace whilst he is spet vpon and buffered. The Angels and all Creatures hold their hands, and reuenge not the iniuries done vnto their Creator, beholding him thus contemned and reuiled, with most despightfull reproach and villany, and yet thou, being a poore miserable worme, turnoylest the world vp-side downe, with malicious chiding and
braw-

brawling, in case thou be buttou-
ched in any small point appertai-
ning to thy estimation. Why
wonderest thou (O man) to see Al-
mighty God thus beaten, scourged
and euill intreated in the world?
Sith the very cause of his com-
ming, was to cure the very pride
of the world?

If the sharpnesse of the medi-
cine do cause thee to wonder, con-
sider the greatnes of the wound,
and thou shalt see, that such a
wound requireth so sharpe a me-
dicine as this was: especially con-
sidering that all this notwithstanding,
the wound is not yet whole.
Thou wonderest to see how Al-
mighty God hath humbled him-
selfe; and I wonder to see thee
(for all this example) so proude
and insolent in all thy talke, dea-
lings and behauiour: seeing Al-
mighty God thus humbled him-
selfe to teach thee to be humbled.
Thou wonderest to see Almighty
God thus to abase himselfe vnder
the dust of the earth, and I wonder

to see, that dust and earth; for all this, aduanceth it selfe aboute the Heauens, and would be honoured aboute Almighty God himselfe.

How is it then that this so wonderfull example, sufficeth not to subdue the pride of the world? The humility of Christ was sufficient to overcome the heart of God, to procure his fauour, and to cause him to become gentle and milde towards vs, and shall it not suffice to overcome thy heart, and to make it humble and meeke?

Ge. 32.28 The Angell said to the Patriarch Iacob: *Thou shalt no more be called Iacob, but Israel shall be thy name: for seeing thou hast beene mighty against God, how much more shalt thou be mightie against men?* If then the humility of our Saviour Christ, preuailed against the fury and wrath of Almighty God, why doth it not preuaile against our pride? If it were able to pacifie and appease so mighty a heart, as the heart of Almighty God, (being then angry with vs) why doth it

it not alter and mollifie our stubborne hearts?

Surely I am at my wits end, and very much astonished, yea, it pasceth my reason to consider, how this so great patience ouercometh not thine anger; how this passing great abasing asswageth not thy pride; how these violent buffets beate not downe thy presumption; and how this deepe silence (among so many iniuries) is not of force, to make thee leaue off thy quarrelling, and troublesome suites of the Law, wherewith thou vexest and turmoylest thy neighbours, about the vile mucke and transitory pelfe of this world.

It is a maruailous great wonder to see how Almighty God would (by meanes of these so terrible iniuries) ouerthrow the kingdome of our pride; and it is also greatly to be maruailed at, that, notwithstanding all this, there remaineth yet a fresh liuely memory of *Amelech* vnder the Heauens, and that at this day, the reliques

4. Reg. 15

of this wicked generation, doe for all that remaine and continue.

Now therefore (O sweet Iesus) I beseech thee to cure in me with the example of thy great humility, the folly of my vaine arrogancy and pride. And for so much as the greatnesse of thy woundes, doe giue me plainely to vnderstand, that I haue great need of a helper, let it euidently appeare, by the operation of thy grace and remedy in me, that I doe now presently enioy the benefite of the same.

*Of the vexations and troubles our
Saviour suffered, the night be-
fore his Passion, and of the
deniall of Saint
Peter.*

SECT. II.

CONSIDER after this, what troubles our Saviour suffered in that dolefull Night, when the Soldiers that had him in custody, mocked and laughed him to scorne

(as

(as Saint *Luke* saith) and vsed (as a
meane to passe away the sleepe-
nesse of the night) to scoffe and iest
at the Lord of Maiesty.

Luk. 22.

63.

Consider now (O my soule)
how thy sweet Spouse is set heere
as a marke, to receiue all the
strokes and buffets that they could
giue him. O cruell night! O vn-
quiet Night! in which (O sweet
Saviour) thou tookest no rest at
all, neither did the Souldiers re-
pose themselues, but accounted it
euen a pastime and recreation, to
vexe and torment thee. The night
was ordained for this end, that all
Creatures should therein take their
rest: and that the senses and mem-
bers that are wearied with toyles
and labours of the day, might be
refreshed and relieved: but these
wicked men vse it now, as fit time
to torment all thy members and
sences; striking thy body, afflicting
thy soule, binding thy hands, buffe-
ting thy cheekes, and spetting in
thy face: that at such time as all
members should be at rest, all thy

members might bee in very great paine and trouble.

O how farre doe these afflictions differ from those songs, which the orders of Angels sung vnto thee in Heauen, at the same time! There they sing, Holy, Holy: but heere these Caytiffes cry out, Put him to death, put him to death: Crucifie him, crucifie him: O yee Angels of the heauenly Paradise, that heard both those voyces, what thought yee, when yee saw him so despitefully contemned in earth, whom you honour with so great reuerence in Heauen? What thought yee when yee saw Almighty God himselfe suffer such despights, euen for their sakes that did all these villanies vnto him? Who hath euer heard such a kinde of charity, that one would suffer Death, to deliuer the very same persons from death, that were the procurers of his death? Assuredly, the malice of man could not any further extend it selfe, in committing a more wicked deed, then to presume to lay hand,

hands vpon Almighty God himselfe. Neither could the goodnesse and mercy of Almighty God, appeare more plainely in any thing, then in this, that he was content to suffer such a cruell death, for those very Creatures which conspired his death.

The deniall of Saint Peter.

THe painefull griefes and turmoyles of this troublesome night, were increased farre the more, by the deniall of *S. Peter*. For he was so familiar a friend of our Sauour, that he chose him to see the glory of his transfiguration.

This Apostle (I say) first before all other, not once, but three seuerall times, even in the very presence of his Lord and Master, sweareth and forswearth that he knoweth him not, and that he wist not who he is.

O *Peter*, is he that standeth there by thee, so wicked a man, that thou accountest it so vile a shame, onely to haue knowne him? Consider that

that this is a condemnation of him by thee, before he be condemned by the high Priests : sithence by this deniall, thou giuest the whole world to vnderstand that he is such a manner of man, that euen thou thy selfe doest account it as a great reproach and dishonour vnto thee, euer to haue knowne him.

Now what greater iniury could haue beene done then this ? Our Sauour hearing his deniall, turned backe, and beheld *Peter*, and cast his eyes vpon that sheepe which there was lost from him. O looke of wonderfull vertue ! O silent looke, but yet full of mysterie and signification ! *Peter* vnderstood right well the language and voyce of that looke : and although the crowing of the Cocke was not able to awake his spirits, yet was this able, as indeed it did. For the eyes of our Sauour Christ doe not onely speake, but also worke, as it plainly appeareth by the teares of *S. Peter*, which albeit they gushed from the eyes of *Peter*,
yet

yet did they much more proceede from the looke and eyes of Christ.

Wherefore, when thou shalt at any time awake againe out of thy sinfull life, and with griefe and sorrow call thy sinnes to minde, wherein thou hast offended Almighty God; thou must vnderstand, that this benefit proceedeth from the mercifull eyes of the Lord, which doth then looke vpon thee. The Cocke had already crowed, but *Peter* remembred not himselfe, because our Sauour had not (as yet) looked vpon him. But when our Sauour Christ looked vpon him, then he remembred himselfe, and repented & bewayled his offence; for the eyes of Christ do open our eyes, and those are the eyes that doe awake such as are asleepe.

The repentance of Saint

Peter.

THE holy Euangelists *S. Matthew* and *S. Luke*, say, that *Peter* went out forth-with, and wept bitterly: to giue thee to vnderstand,

Math. 26.

75.

Luke. 22.

62.

stand, that it is not enough for thee to be sory and bewaile thine offences, but that it is requisite also to auoide and eschew the very place, and occasions of sinne. For otherwise, to lament and bee sorie alwaies for thy sinnes, and alwaies to reiterate and commit the same againe, is to prouoke alwaies the wrath of Almighty God against thee for the same.

Note therefore well and diligently this point especially, that the principall sinne that *Peter* committed, was, for that hee shrunke backe, and feared to be accounted one of Christes Disciples; and in this his doing, he is said to haue denied Christ. Now, if this be to denie Christ; how many Christians (trow you) may ye now finde in the world, that doe after this sort denie Christ? Alas, how many be there at this day, that refuse to confesse their sinnes vnto G O D, to communicate, to fast Christianlike, to pray, to talke and meditate of God and spirituall matters: to conuerse

conuerse with such as be vertuous
to suffer iniuries and troubles, be-
cause the world should not e-
steeme the lesse of them, or haue
them in contempt for the same.

And what is this else, but euen
to bee ashamed to appeare to the
world, to bee a Disciple vnto
Christ: and what is it else, but
euen to denie Christ? What other
thing may those that behaue them-
selues after this sort hope and look
for, at the dreadfull day of Iudge-
ment, but that punishment and
sentence threatned by our Sau-
our Christ himselfe, laying; *Hee*
that is ashamed to be accounted my
Disciple before men, the Sonne of
man will be ashamed to acknowledge
him as one of his when he shall come
in his maiestie, and in the maiestie of
the Father, and his holy Angels.

Luk.9.26.

Math. 10.

33.

Mar.13.8.

2.Ti.2.12

How

How our Sauour was brought before King Herod: and mocked, and accounted for a foole by him and his Courtiers.

SECT. III.

AFTER this painfull and troublesome night was ended, they led our Sauour Christ forth to the house of *Pilate*, the President: and *Pilate* vnderstanding that hee was borne in Galilee, sent him vnto *Herod*, that was King of that Countrey, who tooke him for a foolish and simple body, and as such a one, caused him to be apparelled in a white garment, and so turned him backe to *Pilate* againe. Whereby it appeareth, that our Sauour was taken in this world, not only for an euill doer, but also for a very foole.

O mysterie worthy of hreat reuerence! The principall vertue of a Christian man, is, not to make any account

account of the iudgements of the world : wherefore thou hast here (good Christian Brother) an occasion giuen thee, whereby to learne this heauenly Philosophy, and that by this example, whensoever thou shalt see thy selfe to be vniustly despised, mocked, and persecuted of the world. For the world cannot doe thee any iniury, nor beare false witnesse against thee, but it hath done the like vnto our Sauour Christ before.

He was accounted as a malefactor and stirrer of sedition, and for such a one they accused him before the Iudges, and accordingly demaunded sentence of death vpon him. He was taken to be a Nigromancer, and as one possessed with a deuill, and so they sayd : *In the power of Belzebub he casteth out deuils.* He was taken for a glutton and great eater, and so they reported of him, saying : *Behold, this fellow is a glutton, & a drinker of wine.* Hee was taken for a man of euill behauiour, and as one that kept euill

Luk. 23.2.

Mat. 9.34

Mat. 9.34.

Math. 11.
19.

euill companie, for they said; *He receiveth sinners, and eateth with them.*

Iohn 8. 48

Hee was taken as one come of a wicked generation; and of a naughty race, and so they termed him, saying: *Thou art a Samaritane, and art possessed with a diuell.* Hee was taken for an Hereticke, and therefore they said, that hee made himselfe God, and forgaue sinnes as God. There wanted nothing else, but after all this to account our Sauiour as a foole, and so is he now taken: and that not of euery common person, but euen of the ruffling Nobility and Gentlemen; yea, and of the chiefest Counsellors, Magistrates, and Officers in all King *Herods* Court. And so they apparrelled our Sauiour like a foole, that he might also be taken of all men for such a one. O wonderfull humility of our sweet Sauiour Christ! O example of all vertue! O comfort of all troubled and persecuted Christians! Wherefore O thou Christian that art persecuted

Mark. 2. 7.

1. 2. 3. 4. 5.

4. 5. 6. 7. 8.

9. 10. 11. 12.

secured by Turkes, Mores, or Heretickes, for the publike profession of the Christian Religion : be of good comfort, as a true Christian ought to be, in bearing patiently and willingly, thy Crosse in this world, as a faithfull follower of our Saviour Christ.

And to the intent thou mayest make the lesse account of the iudgements and estimations of the world, and very euidently perceiue, how foolish and franticke the world is, in his sayings, doings, opinions, and iudgements : fixe thine eyes vpon the liuely portraiture of all vertues : looke vpon this generall comfort of all miseries: and behold here, how the wisdom of Almighty God is holden for folly; vertue for vice; truth for blasphemie; temperance for gluttony: the peace-maker of the world, for a seditious disturber of the world: the reformer of the Law, for a breaker of the Law: and the iustifier of sinners, for a sinner, and the follower of sinners.

In

In all these goings and comings, and in all these demaunds and aunsweres made before the Iudges, consider diligently, and note the constancie and modestie of our Sauour, the grauity of his countenance, and the integrity of his minde, which was neuer overcome, nor once dismaide for all these great conflicts and troubles.

And when hee saw himselfe in the presence of so many Officers and Iudges, sitting in their iudgement seates; when he saw himselfe in the midst of so many iniurious villanies, and furious blowes; and in such a confusion of out-cryes and clamours, thundered out vehemently by the accusers, and conspirers of his death; when hee saw himselfe in such a thrung of outrageous and cruell enemies, his death standing (as it were) present before his face; when our Sauour (I say) saw himselfe thus tossed and turmoiled, with so many tempestuous waues, and blustering stormes of all aduersity, it was wonder-

wonderfull to behold his constancie, his patience, and his temperance: inasmuch, as whatsoeuer he did or spake, made a plaine demonstration of a noble heart and courageous minde in him. There came no one bitter or sharpe word out of his mouth; hee neuer yeelded or submitted himselfe; so much as to frame any manner of supplication or intreaty of his life, neither shed he any teare (by way of lamentation) for the losse of the same. But in all points and respects he obserued such a comely grauity and maiestie, as was seemly for the dignity of so high and worthy a personage.

What might kept he among so many and full accusations? how circumspect was hee in his words whensoever he spake? how wisely behaued hee himselfe in all his answers? To conclude, such was the forme and shew of his countenance and minde in these his troubles, that euen that alone (without any further testimony,) might haue

haue suffised to iustifie his cause,
if the grosnesse of their wicked
and malicious vnderstanding had
beene able to conceiue the high-
nesse, and excellencie of such a
prooffe.

*¶ Of the cruell scourging and whip-
ping of our Sauour, at the
time before said.*

SECT. IIIL

After all these iniuries, consi-
der what scourgings, and
whippings our Sauour suffered at
the Piller. For when the Iudge
perceiued, that hee was not able to
pacifie the furious rage of those his
most cruell enemies, he determined
to punish our Sauour with such a
seuerer kinde of punishment, as
might suffice to satisfie the malici-
ous outrage of such cruell hearts,
that they being content therewith,
should cease, and seek no more
after his death.

This was one of the greatest and
most

most wonderfull sights that was
seene in the world. Who would
euer haue thought that whips and
lashes should haue beene laid vp-
on the shoulders of Almighty
God? The Prophet *David* saith:
The place of thy habitation (O
Lord) is most high, and that there
shall none euill approach neere vn-
to thee. He saith there shal no whip
be felt in thy Tabernacle.

Psal. 90.

Now what thing is further from
the high maiestie and glory of Al-
mighty GOD, then to be villa-
nously whipped and scourged?
This is surely a punishment rather
for bondslaues and theecues: yea,
it was accounted generally so vile
and infamous, that in case the of-
fender were a Cittizen of Rome,
though his offence were neuer so
haynous, hee was thereby quit,
and exempted from that most sla-
uish and villanous kinde of punish-
ment. All which notwithstanding,
behold here, how the Lord of
the heauens, the Creatour of the
world, the glory of the Angels, the
wisedome,

Act. 22. 29

wisedome, power, and glory of the liuing God; vouchsafeth for our sakes to be punished with whips and scourges. Certainly I doe beleue, that all the orders of the Angels were wholly amazed and astonished, when they beheld this so strange and wonderfull sight, and that they adored and acknowledged the vnspcakable goodnesse of Almighty God: which was very manifestly discovered vnto them in this act.

Luk. 2. 14.

Wherefore, if they filled the ayre with high laudes and praises, vpon the day of his Natiuitie, when as yet they had seene him but onely in the swadling clowtes, and in the Manger where hee was laid: what did they (trow yee) when they beheld him so villanously and most cruelly whipped and scourged?

Consider now therefore (O my soule) vnto whom the businesse appertaineth, much more then to the Angels: Consider (I say) how much more oughtest thou to be inwardly

wardly mooued in thy very heart, with this so wonderfull and most dolefull sight of thy sweet Sauour : and to render vnto him, much more humble thanks and praises, for this his so passing great loue shewed hereby vnto thee. Goe now therefore, and enter with thy spirit into *Pilates* Consistory, and carry with thee store of teares, which in that place shall be very needfull, to bewaile such things as there thou shalt both heare & see.

Consider on the one side, with what rudenesse those cruell and bloody tormentors, doe strip our Sauour of his garments ; and see on the other side, with what humility he suffereth himselfe to be stripped by them, neuer so much as once opening his mouth, or answering one word, to so many despitefull scoffes and blasphemous speeches as they vttered there against him.

Consider also what haste they make to binde that holy Body to a Pillar, that being fast bound, they

Aa might

might fetch their full strokes more at pleasure, and strike him where and how they list. Consider, how the Lord of Angels standeth at the post alone, among so many cruell tormentors, hauing on his part neither friend nor acquaintance to defend him from iniury, no, not so much as eyes to take compassion vpon him.

Deu. 25. 3

The Law of *Moses*, commaunded that malefactors should be beaten with Whips, and that according to the quantity of their offences, so should the number of their punishments be. Then (O ioy of the Angels and glory of the Saints) who hath thus disfigured thee? Who hath thus defiled thee with so many bloody blowes, being the very glasse of Innocency? Certaine it is (O Lord) that they were not thy sinnes, but mine, that haue thus euill intreated thee. It was loue and mercy that compassed thee about, and caused thee to take vpon thee this so heavy a burthen. Loue was the cause, why thou

thou diddest bestow vpon me all thy benefits ; and mercy moued thee to take vpon thee all my miseries,

Wherefore, if Loue and Mercy caused thee to enter into those so cruell and terrible conflicts, who can now stand in doubt of thy loue? If the greatest testimony of loue be to suffer paines for the beloued, what else are each one of thy paines, but a seuerall testimony of thy loue? What else are all those wonders of thine, but (as it were) certaine heavenly voyces, that doe all Preach and proclaime vnto me thy loue, requiring me to loue thee againe? And if the testimonies be so many, as the stripes were that thou sufferedst for my sake, who can then put any doubt in the prooffe, being as it is, so plainly a-rouched and proued, by so many witnesses? What meaneth then this incredulity of mine, that is not yet conuincd, with so manifold and great arguments?

St. Iohn the Euangelist, wonde-

Ioh. 12. 37

red at the incredulity of the *Jewes*, for that our Saviour wrought so many miracles among them, for confirmation of his Doctrine, and they yet the lesse would not believe in him. O holy Euangelist, wonder no more at the incredulity of the *Jewes*, but rather at mine: forasmuch as to suffer paines, is no lesse argument to cause me to believe the love of Christ, then is the working of miracles, to cause me to believe in Christ.

(If then it be a great wonder, that after so many miracles wrought by our Saviour Christ, his words are not yet believed, how much more wonderfull is it, that having suffered for our sakes infinite stripes, we believe not yet that he loveth vs.)

But what shall we say, if to all these strokes and woundes, which he received for vs, we adde moreover all the other paines, and travailes of his whole life, all which proceed of love: what brought thee downe O Lord, from Heaven vnto the Earth, but onely Love?

What

What thing pulled thee out of thy Fathers bosome, and laide thee in the Virgins wombe? What caused thee to take that garment of our fraile Nature vpon thee, and to become partaker of our miseries, but onely Loue? What thing placed thee in a base Oxe stall, and swaddled thee in a maunger, and chased thee into strange Countries, but onely Loue?

Luk. 2. 16.

What thing, O sweet Sauour, moued thee to become Man, and to carry the yoke of our mortality for the space of so many yeares, but onely loue? What thing made thee to sweat, to trauaile, to watch, to continue waking all the Night, and to passe ouer both Sea and Land, seeking after lost soules, but onely Loue? What thing bound *Sampsons* hands & feet, shaued his hayre, spoyled him of all his force, and caused him to be mocked and scorned of his enemies, but onely the loue of his wife *Dalila*?

Iudg. 16.
19.

And what thing hath bound thee our true *Sampson*, and spoyled

thee of thy force and strength, and giuen thee into thine enemies hands to be so scoffed at, but onely the loue that thou bearest to thy Church? Finally, what thing brought thee into that minde, that thou wouldest giue thy very life for vs? What thing (I say) could haue wrought such a butchery of thee as this was, but onely Loue? O passing great loue! O gracious loue! O loue, seemly for the great vnspeakeable mercy, and infinite goodnesse of him, who is infinite good and louing, yea, wholly loue it selfe! Hauing therefore so great and so many testimonies of thy loue (O my sweet Sauour) as these be, how can I but belieue that thou louest me, sith it is most certaine that thou hast not changed that most charitable louing heart, being now in Heauen, which thou haddest when thou walkedst heere vpon the earth.

Gen. 40.
23.

Thou art not like that Cup-bearer of King *Pharao*, who when he saw himselfe in prosperity, forgot

got his poore friends that he had left in Prison : but rather the prosperity and glory that thou dost now enioy in Heauen, mooueth thee to haue greater pittie and compassion vpon thy Children whom thou hast left heere in earth.

Now then, sith it is certaine, that thou louest me so much, (as I see very euidently thou doest) why doe not I loue thee againe? Why doe not I put my whole trust and affiance in thee? Why doe not I esteeme my selfe very happy and rich, hauing euen Almighty God himselfe, so constant and louing a friend vnto me? It is vndoubtedly a great wonder, that any thing in this life, doth make me carefull and heauy, hauing on my side, so rich and so mighty a Louer : through whose hands all thinges that I enioy doe passe.

Meditation for Thursday Night.

¶ This day thou hast to meditate and consider, how our Saviour was Crowned with Thornes: how Pilate said of him to the people, Ecce homo, Behold the man: and how hee bare the Crosse upon his shoulders.

The Text of the Foure holy Evangelists.

Math. 27.
27.

WHen our Saviour had beene thus whipped and scourged, the Souldiers of the President, tooke him into the Common-Hall, and there gathered about him the whole band: and they stripped him, and put upon him a purple robe, and platted a Crowne of Thornes, and put it on his head, and

and a Reede in his right hand : and they bowed their knees before him, and mocked him saying : Haile O King of the Iewes!

And they spet upon him, and tooke the Reede hee held in his right hand, and smote him on the head therewith. Then Pilate went forth againe, and said vnto them: Behold, I bring him forth vnto you, that yee may know that I finde no fault in him at all. Then came Iesus forth, wearing a Crowne of Thornes, and a purple garment. And Pilate said vnto them : Behold the man ! Then when the high Priests and Officers saw him, they cryed, saying : Crucifie him, Crucifie him. Pilate said vnto them. Take yee him, and Crucifie him, for I finde no fault in him. The Iewes answered and said : We haue a Law, and by our Law he ought to dye, because hee made himselfe the Sonne of G O D.

Ioh. 16. 4.

Then when Pilate heard that word, hee was the more afraid, and went againe into the Common-Hall, and said vnto Iesus : Whence art thou?

thou? But Iesus gaue him no answer. Then said Pilate vnto him: Speakest thou not vnto mee? Knowest thou not that I haue power to Crucifie thee, and haue power to loose thee? Iesus answered: Thou couldest haue no power at all against me, except it were giuen thee from aboue. Therefore hee that deliuered me vnto thee, hath the greater sinne. From thenceforth Pilate sought to loose him. But the Iewes cryed out, requiring to haue him Crucified. And their cryes preuailed; and Pilate determined to accomplish their request. And he let loose vnto them, him, that for an Insurrection and Murther was cast into Prison, whom they desired: and deliuered Iesus vnto them, to doe with him what they would. And they tooke Iesus and led him away. And he bare his Crosse, and came into a place that was called Caluary. And there followed him a great multitude of people and of Women, which bewayled and lamented him. But Iesus turned backe vnto them, and said: Daughters of Ierusalem,

Luke. 23.
24.

Ioh. 19. 16

Luk. 23.
27.

saalem, weepe not for me, but weepe for
your selues, and for your Children:
For behold, the dayes will come, when
men shall say: Blessed are the bar-
ren, and the wombes that neuer bare,
and the Paps that neuer gaue sucke.

Then shall they begin to say to the
Mountaines fall upon vs: and to the
Hilles couer vs. For if they doe these
thinges to the greene Tree, what shall
be done to the dry?

*Meditations vpon these pointes
of the Text.*

Come forth (O yee Daughters
of Sion) and behold King Salo-
mon, with the Crowne wherewith his
Mother crowned him, at the day of
his espousals, and vpon the day of the
ioyfulnesse of his heart.

Cant. 3. 11

O my soule, what doest thou?
O my heart, what thinkest thou?
O my tongue, how is it that thou
art become dumbe? What heart
is not broken? What hardnesse
is not mollified? What eyes can
abstaine

abstaine from teares, beholding
such a pittifull and dolefull sight as
this is ?

O my sweet Sauour and Redeemer, when I open mine eyes, and doe behold that dolorous shape which is heere set before me ; how is it that my heart doth not cleaue and rend in sunder, for very anguish and grieve ? I see the most tender head of my Lord and Sauour pierced with sharpe Thornes, at whose presence the powers of Heauen doe tremble and quake. I see his Diuine face spet vpon and buffeted : I see the light of his Countenance obscured : I see his cleare eyes dimmed: How happeneth it (O Lord) that the cruelty thou diddest suffer before, and the death that ensued, and that quantity of bloud that was so cruelly shed, did not suffice, but that the sharpe Thornes also should now perforce let out the blood of thy head, which the Whips & scourges before had passed ouer ? If thou didst receiue these reproaches and
buffets

buffets to make satisfaction by them for such blowes as my sinnes haue layde vpon thee ; if thy death alone, was sufficient to redeeme vs, what needed so many kindes of most shamefull villanies and reproches? to what end were all these new torments, contempts, and mockeries of men?

Who euer heard or read of such a Crowne, or of such manner of torments? Out of what hart came this new inuention into the world, that one punishment should serue in such wise, as both to torment a man, and withall to dishonour him? Were not those cruell torments sufficient, that had beene v-
sed in all former Ages, but that they must also inuent these new and strange punishments? I see well (O Lord) that these so manifold iniuries were not necessary for my Redemption, for onely one drop of thy most precious Blood, was sufficient for the same. Howbeit, it was very conuenient that they should bee so many and so
great,

great, that thou mightest thereby declare vnto me, the greatnesse of thy Loue: and by meanes of them, lincke me vnto thee (as it were) with chaynes and fetters of perpetuall bond & duty: and confound the gay braueries and fond shewes of pride and vanities, and to teach mee thereby to despise the pompe and glory of the world.

Wherefore (O my soule) that thou mayest conceiue and haue some feeling of this so dolefull passage; set first before thine eyes, the former shape of this Lord, and withall, the excellency of his vertues: and then incontinently turne the eyes of thy minde, and behold him in such pittifull sort, as he is here represented vnto thee. Consider therefore the greatnes of his former beauty: the modesty of his lookes, the sweetnesse of his word, his authority, his meekenes, his milde behauiour, and that goodly Countenance of his, so full of grauity and reuerence!

Behold

Behold how humble hee was towards his Disciples ; how faire spoken towards his enemies ; how stout towards the Proude ; how sweet towards the Meeke ; and how mercifull vnto all sortes of persons ! Consider how milde he hath alwayes beene in suffering, how wise in answering, how pittifull in his Iudgements, how mercifull in receiuing sinners, and how free and bountifull in pardoning ther offences !

When thou hast thus beheld our Sauour, and delighted thy selfe with beholding such a perfect forme, turne the eyes of thy minde and beholde him in this pittifull plight, wherein he is heere set out to the world, clad in scornefull wise with a purple garment, holding a Reed in his hand, instead of a royall Scepter ; behold him in all partes, both inwardly and outwardly ; his heart pierced with sorrowes ; his Body wounded ; forsaken of his owne Disciples ; scorned of the Souldiers ;
contem-

contemned of the high Priest;
basely reiected of the wicked
King, accused vniustly, and con-
demned innocently.

And that it may bee the more
fruitfull ynto thee, by moouing
thee vnto compassion; thinke vp-
on this, not as though it were past,
but as a thing present; not as
though it were another mans pain,
but as though it were thine owne;
imagining thy selfe to bee in the
place of him that suffereth, and
thinking with thy selfe what a ter-
rible paine it would bee vnto thee,
if in so sensible and tender a part
as the Head is, men should fasten a
number of Thornes, yea, and those
so sharpe, that they should pierce
into thy skull: But what speake
I of many thornes, whereas, were
it but the pricke of a Pinne, thou
couldst very hardly abide the
paine thereof. And therefore thou
mayest hereby coniecture, what
most grieuous paines that most
tender and delicate head of our
sweet Sauour felt at that time, by
the

the meanes of that great & strange torment.

Wherefore (O brightnesse of thy Fathers glory) who hath thus cruelly dealt with thee ? O vnspotted glasse of the Maiesty of Almighty God, who hath thus wholly disfigured thee ? O Riuer that floweth out of the Paridice of delights, and with thy streames refresheth the Citty of God, who hath troubled those so sweet waters ? It is my finnes (O Lord) that haue so troubled them, and mine iniquities haue made them so muddy.

Alas poore wretch and miserable Caytiffe that I am, woe is me, how haue my finnes bespotted mine owne soule, seeing the finnes of others, haue heere so foully bespotted and troubled the cleere fountaine of all beauty ? My finnes (O Lord) are the Thornes that pricke thee ; my follies are the purple that scorne thee ; my hypocricie and fained Holines, are the Ceremonies wherewith they despise thee ;

thee; my gay garments and vanities, are the crowne wherewith they crowne thee. So that I (O Lord) am thy tormentor, and the very cause of thy paines and griefes.

2. Chr. 29.
5.

The King *Ezechias* purified the Temple that had beene prophaned by wicked persons, and commaunded that all the filth that was therein, should be cast into the riuer *Cedron*. I (O Lord) am this spirituall and liuely Temple, that is prophaned by the Diuels, and defiled with infinite finnes, and thou art the cleare riuer of *Cedron*, that doest with thy running streames sustaine the beauty of Heauen.

In this Riuer (O Lord) are all my finnes drowned: in this Riuer are my iniquities washed away. In so much, that by the merite of thy vnspeakable Charity and Humility, with which thou hast humbled thy selfe to take vpon thee all my finnes, thou hast not onely deliuered mee from them, but also made mee partaker of thy
graces;

graces ; for in taking vpon thee my death, thou hast giuen me thy life ; in taking vpon thee my flesh, thou hast giuen me thy spirit : and in taking vpon thee my sinnes , thou hast giuen mee thy righteousnesse. So that (O my most mercifull Redeemer) all thy paines are my pleasures ; thy purple clothed me ; thy Crowne of dishonour, honoureth mee ; thy strokes make mee whole, thy sorrowes comfort me.

The earnest zeale thou hast of my profit and furtherance, causeth thee to be content to hold this reed in thy hand ; and the compassion thou hast of my losse and damnation, moueth thee to beare this dolorous Crowne of ignominie vpon thy head.

*Our Sauiours
paines
are our
gaines.*

*Of these words : Behold the
man.*

SECT. II.

After they had thus crowned
and scourged our Sauiour, the
Iudge

Iudge tooke him by the hand in such euill plight as he was, and leading him out into the sight of the furious people, said vnto them: *Behold the man!* which is as much as if he had said: If for enuie yee seeke his death, behold in what a dolefull case hee is. A man vndoubtedly not to be enuied, but to be pittied. If you were afraid least he should haue become King, behold him here so disfigured, that scarcely hee seemeth to be a man. Of a man in this wise so sore whipped and scourged, what would ye require more?

By this mayest thou vnderstand (O my soule) in what a lamentable case our Sauour was at his going out of the iudgement Hall, seeing that euen the Iudge himselfe beleeued, that the pittifull case wherein he was, might haue sufficed to mollifie and breake the vnmercifull cruell hearts of his enemies; whereby thou mayst well perceiue, what a dangerous and vnseemely thing it is for a Christian,

Itian, not to haue compassion of the grieuous and most bitter paines and sorrowes of our Sauour, seeing they were so great, that they were able (as the Iudge was perswaded) to mollifie those most savage, and cruell stonie hearts of the Iewes.

Where loue is, there is also sorrow; how can then he say, that he loueth our Sauour Christ, that beholdeth him tormented in this most pittifull sort, and hath no compassion of him?

And if it bee so wicked a thing not to haue compassion of our Sauour Christ, what a hainous matter is it to encrease his paines, by adding thereunto sorrow vpon sorrow? Surely, there could not be any greater cruelty in all the world, then after the Iudge had shewed our Sauour vnto them in such heavy plight, for his enemies to answer with such cruell words: *Crucifie him, Crucifie him.*

Now if this was so great a cruelty in the Iewes, what a cruelty is it

Heb. 6. 6.
*All wicked
 Christians
 doe as it
 were cruci-
 fie Christ
 againe by
 their euill
 liues.*

it in a Christian, who in his deedes and words saith euen as much as the Iewes did; for doth not Saint Paul say, *He that sinneth, crucifieth the Sonne of God againe?* For so much as touching his part, hee doth a thing whereby hee would binde him to die againe, if his former death had not bene sufficient, How is it then (O Christian) that thou hast thy heart and hands ready bent, to crucifie thy Lord and Redemer, so oftentimes with thy sinnes?

Thou oughtest to consider, that like as the Iudge presented that pittifull forme to the Iewes, supposing that there was none other more effectuell meane, to withdraw them from their fury, then that dolefull sight; euen so the heauenly Father, presenteth that same dolefull sight daily vnto all sinners, meaning thereby, that in very deede, there is none other more effectuell meane to withdraw them from their sinne, then to set before them this so pittifull a forme.

forme. Make account therefore that euen now the heauenly Father layeth also the same pittifull forme of his most deare and onely begotten Sonne before thy face; and that he saith vnto thee; *Behold the man!* as if hee should say, Behold this man, in what a dolorous case hee standeth, and remember withall, that hee is God Almighty, and standeth in this most dolefull and lamentable plight, not for any other cause, but for the very sinnes of the world.

See into what plight GOD is brought by the sinnes of man: consider how necessary it was to satisfie for sinne; and consider also how abhominable a thing sinne is in the sight of GOD, seeing it so disfigured his owne onely Sonne to destroy it.

How abhominable a thing sinne is in the sight of God.

Consider moreouer, what a sore reuenge Almighty God will take of a sinner, for such sinnes as hee himselfe committeth, sith hee hath so sharply punished his owne most dearely beloued and inno-

innocent Sonne, for the finnes of others.

Last of all, consider the rigour of the iustice of Almighty God, and the foule stayning malice of sinne, which appeareth so dreadfully, euen in the face of Christ the Sonne of God! Now what thing could possibly be done of greater efficacie, both to cause men to feare GOD, and also to abhorre sinne?

It seemeth heereby, that Almighty GOD hath shewed himselfe towards man, as a louing mother is wont to doe towards her wicked daughter, that seeketh downe meanes to play the harlot. For when neither words nor punishment, be able to dissuade nor constraine her from her wicked and diuellish purpose, she turneth her rage against her owne selfe, shee beateh her owne face, and teareth her haire; and being thus disfigured, shee setteth her selfe before her daughter, that thereby shee may vnderstand the great-

greatnesse of her offence, and at the least, for very pittie and compassion of her mother, she may be moued to leaue her wicked purpose.

Now it seemeth, that Almighty GOD hath vsed the like remedie here for the chastising of men, setting before them his owne diuine Image: to wit, the face of his own most dearely beloued Sonne, so disfigured, to the end, that whereas they had beene so many times admonished, and rebuked by the mouthes of his Prophets, and yet would not forsake their wickednesse, they might at the least be moued, for very compassion to forsake the same; beholding that diuine forme of our Sauior Christ, in such pittifull wise disfigured for their finnes. So that before he laid his hands vpon men, but now, men lay their hands vpon him; which was the last refuge that was deuised by him to draw men from sin. And therefore, as it hath beene at all times accounted a very great

wickednesse to offend Almighty God; so now after that hee hath taken such a shape vpon him to destroy sinne, it is not onely a great wickednesse, but also a very great ingratitude and horrible crueltie, to offend him with any sinne.

If thou wilt continue in the contemplation of this point, (besides that thou mayst learne hereby to auoyd and abhor sinne) thou maist also take great courage to put thy trust in Almighty God, by considering this very doleful forme of our Sauour Christ; the which as it is of great force to mooue the hearts of men, so it hath no lesse force, but rather much more to moue Almighty God.

And therefore thou must think, that in the same dolefull forme that hee was presented before the furious people, the very same hee presenteth now before the diuine eyes of his most pittifull, mercifull, and louing Father, so fresh, and in such bleeding wise, as it was that
very

very same day. Now what image and forme can there be of greater efficacie to pacifie the eyes of the heauenly Father, then the pale and wanne countenance (so pittifully disfigured) of his onely begotten and well beloued Sonne? This is the golden propitiatorie; this is the Raine-bow of diuers colours, placed among the cloudes of heauen, with the sight whereof the Almighty and euer-liuing God is pacified. With this were his eyes fed; with this was his iustice satisfied; heere was his honour restored.

Mat. 3. 17.
Exo. 37. 6
Gen. 9. 13

1. Tell me now (O thou weak and mistrustfull man) if the shape and forme of our Sauour Christ, was such at that time; that it was able (as the Iudge verily beleéued) to mitigate the cruell lookes of such enemies; how much more able is it, to pacifie the eies of thy most mercifull heauenly Father? especially considering, that whatsoever our Sauour there suffered, was for his honour, and vnder his obedience.

Phil. 2. 8.

Compare then eyes with eyes,
and person with person, and thou
shalt see how much thou art more
assured of the mercy of thy hea-
uently Father, by presenting vnto
him the dolefull forme of our Sa-
uour Christ; then Pilat was of the
mercy of the Iewes, when hee
shewed our Saviour (thus piti-
fully disfigured) vnto them. Where-
fore, in all thy prayers and temp-
tations, take this Lord for thy
shield & buckler, set him betweene
thee and Almighty God, and pre-
senting him before his diuine Ma-
iestie, say vnto him, *Ecce homo*, be-
hold the man. I haue here (O Al-
mighty God) the man, whom thou
hast so many yeeres sought for, to
be a Mediator betweene thee and
sinners. I haue here the man, whose
righteousnes is such, that it answe-
reth thy iustice in euery point. I
haue here the man, who is so much
punished, as the wickednes of our
finnes required.

Wherefore (O most mercifull
and loving Lord) looke mercifully
vpon

vpon vs, I humbly beseech thee. And that thou maist the sooner be moued to pittie vs, fixe thine eyes vpon the merits of thy beloued Sonne Christ. And thou (O our sweet Sauour & Redeemer) cease not I beseech thee, to present thy selfe before the eyes of thy heavenly Father for vs. And forsomuch as thy loue towards vs was so great, that thou wouldest willingly offer vp thy body to the cruelty of the tormentors for our sakes, vouchsafe (O Lord) to present it to thy heavenly Father with the same loue, beseeching him, that it may please him for thy sake, to pardon vs all our sins, transgressions & offences.

*Of our Saniours carrying
the Crosse.*

NOW when *Pilat* sawe, that all those extreame punishments that had been so cruelly executed vpon that most innocent Lambe, were not able to assuage the fury of his enemies, he entered

entred forthwith into the iudgement Hall, and sate him downe in his tribunall seate, to giue finall sentence in that cause.

The Crosse was in the meane time prepared and made ready at the gate, and that dreadfull banner was hoysed vp on high in the ayre, which threatned the terrour of a most cruell death to our Sauour. Now when that sentence was giuen and published, although it was of it selfe both vniust & cruell, yet did his enemies adde another further cruelty vnto it; to wit, they layd vpon those tender shoulders, that were so pittifully rent and torne with whips and scourges, the heauy tree of the Crosse. All which notwithstanding, our most mercifull Lord and louing Sauour, refused not to carrie that heauie burthen, (whereupon were laid all our sinnes and iniquities,) but embraced the same with an vnspokeable great charity and obedience; for the very loue hee bare vnto vs. And so hee went

on

on his way as another true *Isa-
ack*, with the Crosse vpon his
shoulders, to the place of his sa-
crifice.

Gen. 22. 6

The carriage was diuided be-
tweene two; the Sonne carried the
wood and the body that should be
sacrificed, and the Father carried
the fire and the knife, wherewith
the Sacrifice should be made. For
truly it was the fire of loue which
he bare towards mankind, and
sharpe knife of the diuine iustice,
that put the Sonne of God vpon
the Crosse. These two vertues con-
tended together within the hea-
uenly Fathers breast, each one de-
manding his right.

*These two
vertues,
Loue and
Iustice did
put the Son
of God vpon
the Crosse.*

Loue requested him to pardon
mankind, and Iustice required that
sinners might be punished. Where-
fore, to the end that men might be
pardoned, and sinne punished, a
meane was found, that an innocent
(to wit, the Sonne of God) should
die for all mankind.

This was the fire and knife, that
the Patriarke *Abraham* carried in

his hands to sacrifice his Son. For it was the loue of our saluation, and the zeale of iustice, that caused the heauenly Father to offer vp his owne most dearly beloued Sonne to the Crosse.

Meditation for Friday Night.

I This day thou hast to meditate upon those seauen words which our Sauiour spake, being crucified on the Crosse.

The Text of the Foure holy Euangelists.

Math. 27.
33.

They came (saith the holy Euangelist) to the place called Golgotha, that is to say, the place of dead mens skuls, and they gaue him Vineger to drinke mingled with gaule. And when he had tasted thereof, he would not drinke.

And.

And they crucified him, and with him two Theeves; one at his right hand, and the other at his left: and so was the Scripture fulfilled, that saith: And hee was reckoned among the wicked. And Pilat wrote also a Title, and put it vpon the Crosse. And it was written, Iesus of Nazareth King of the Iewes: This Title many of the Iewes did read: for the place was neere to the Citie: and it was written in Hebrew, Greeke, and Latine. Then said the high Priests of the Iewes to Pilat: write not the King of the Iewes; but that he said, I am King of the Iewes. Pilat answered: What I haue written, that haue I written. Then the Souldiers, when they had crucified Iesus, tooke his garments, and made foure parts, to euery Souldier a part: and they tooke his Coat, which was without seame, wouen from the top throughout, therefore they said one to another, let vs not diuide it but cast lots for it, whose it shall bee. This was done that the Scripture might bee fulfilled, that saith: They parted my garments

B b 5 among

Esay 53.

Psal. 22. 18

Psal. 21. 18

Math. 27.

40.

among them, and upon my coat they cast lots. So the Souldiers did these things indeede. And they that passed by, reviled him, wagging their heads, and saying: Fie on thee, thou that destroyest the Temple, and buildest it in three dayes, save thy selfe. If thou be the Sonne of God, come down from the Crosse. Likewise, the high Priests mocking him, with the Scribes and Elders, and Pharisies, said: He saved others, but himselfe he cannot save.

If he be the King of Israell, let him now come downe from the Crosse, and we will beleene him. He trusteth in God, let him deliuer him now, if he will haue him; for he said: I am the Son of God. The very same words also did the theeues that were crucified with him, cast in his teeth. But Iesus said, Father pardon them, for they know not what they doe.

Luke. 23.

39.

And one of the malefactors that was crucified with him, blasphemed, saying: If thou be Christ, save thy selfe and vs. But the other answered and rebuked him, saying: Neither dost thou

thou feare God, being in the selfe same condemnation. We are iustly punished, for we receiue according to our doings, but this man hath done nothing amisse. And he said vnto Iesus, Lord remember me when thou comdest into thy Kingdome. Then Iesus said vnto him: Verily I say vnto thee, This day shalt thou be with me in Paradise. There stood by the Crosse of Iesus, his mother, and his mothers sisters, Mary the wife of Cleophas, and Mary Magdalen.

Ioh. 19. 25

And when Iesus saw his mother, and the Disciple whom he loued standing by, he said vnto his mother: Woman, behold thy Son! Then he said to the Disciple: Behold thy mother! And from that houre, the Disciple tooke her for his mother. About the ninth houre, Iesus cryed with a loud voyce, saying: Eli, Eli, Lamasabaſſhani. that is, My God, my God, why hast thou forsaken me? And some of them that stood there, when they heard it, said: This mā called Elias. Some other said: Let vs see if Elias will come & saue him. Afterwards, Iesus knowing that

Math. 27.

49.

that all things were fulfilled, that the Scripture might be accomplished, said, I am a thirst. And there was set a vessell full of vineger, and they filled a sponge with vineger, and put it upon an Ilope sticke, and put it to his mouth.

Luke. 23.
46.

Now, when Iesus had receiued of the vineger, he said: It is finished. And hee cried againe with a loude voyce, and said: Father, into thine hands I commend my spirit.

And from the sixth houre there was darknes ouer all the earth untill the ninth houre: and the vaile of the Temple was rent in two pieces, from the top to the bottome: the earth quaked; the stones were clouen; and the graues opened: and many bodies which slept arose: & there were many of his acquaintance, and women beholding him a far off, among whom was Mary Magdalen, and Mary the mother of Iames the younger, and of Ioseph, and Salome, who had followed him out of Galilee, ministring vnto him, with many other women, that came in his company to Ierusalem.

Medi-

*Meditations vpon these points
of the Text.*

WEe are now come, (O my soule) vnto the holy Mount *Caluary*, and we be now arriued at the top of the mysterie of our Redemption. O how wonderfull is this place! Verily this is the house of God, the gate of heauen, the Land of promise, and the place of euerlasting saluation.

Heere is planted the Tree of life; heere is planted that mysticall ladder that *Iacob* saw, which ioyned Heauen with Earth; whereby the Angels doe descend vnto men, and men doe ascend vnto God. This (O my soule) is a place of Prayer, and herein oughtest thou to adore and blesse the Lord, and to giue most humble and hearty thanks, for this his most high and excellent benefite, saying thus vnto him.

Wee worship and adore thee,
(O Lord Iesus Christ) and we
blesse

Ge. 28. 12.

Rom. 5. 6.

blesse thy holy Name, for so much as thou hast redeemed the world. Thankes be vnto thee O most mercifull Sauour, that thou hast thus loued vs, and washed away our sinnes with thy most precious Blood, and hast offered thy selfe for vs vpon the Crosse, To the end, that with the sweet sauour of this most noble Sacrifice, enkindled with the fire of thy feruent loue, thou mightest satisfie and appease the wrath of Almighty God.

Osea. 13.

14.

Mat. 4. 10

1. Col. 15.

54.

Luk. 1. 79.

Esa. 55. 1.

Blessed be thou therefore for euermore, which art the Sauour of the world; the reconciler of Mankinde; the tryumphant conquerour of Hell; the vanquisher of the Diuell; the author of Life; the destroyer of Death; and Redeemer of them that were in darknes, and in the shadow of Death.

All you therefore that be a thirst, come vnto the waters, and you that haue neither golde nor siluer, come and receiue all these precious Treasures freely without paying any thing. Yee that desire the water of life,
this

this is that mysticall Rocke that *Moses* stroke with his rod in the Wildernesse ; out of the which sprang Water in great aboundance to satisfie the thirst of his afflicted people. Yee that desire peace and amity with Almighty GOD, know yee that this is that Rocke, which the Patriarch *Iacob* annointed with Oyle, and erected vp for a title of Peace and Amity, betweene God and men. Yee that are desirous of Oyle to cure your wounds, this is that good Samaritanee, that powreth in abundance.

Exo. 17. 6

Gen. 35. 1

Yee that desire Wine to refresh your fainting hearts, this is that cluster of grapes, that was brought out of the Land of Promise, into this vale of teares, which is now crushed and pressed out for the purpose. Yee that desire the oyle of Gods grace, know you also, that this is that precious vessell of the widdow of *Elizabet*, full of Oyle, wherewith we must all pay our debts ; and albeit the vessell seemeth

Num. 13.
24.

1. Reg. 4. 6

seemeth very little to serue so many, yet looke not to the quantity, but to the quality and vertue thereof; which is certainly so great, that so long as there be vessels to fill, so long will the vaine of this sacred liquor runne without ceasing. If you require a sufficient sacrifice, he is that true *Isack*, willingly going to the place of Sacrifice, as is mentioned before in the end of Thursdayes meditation.

*Meditations vpon the benefits of
Christs Passion.*

SECT. II.

AWake I pray thee now (O my soule) and begin to contemplate vpon the benefit of the sufferance of thy Sauour, by the fruit whereof, the hurt of that poysoned fruit is redressed, which the forbidden Tree caused vnto vs, through the offence of the first man *Adam*; as the Bridegroom hath signified to his Spouse in the

Canticles,

Canticles, when he said : *I haue raised thee up my Spouse, from vnder the Tree, because vnder another Tree thy Mother was corrupted, when shee was deceined by the ancient Serpent.*

Cant. 5.8.

Consider then, how when our Sauour came to this place, his cruell enemies (to make his Death the more reproachfull) stripped him of all his Apparell, euen to the innermost garment, which was wholly wouen throughout without any seame. Behold now with what meekenesse this innocent Lambe suffered himselfe to be disrobed of his garments, without opening his mouth, or speaking so much as one word against them that handled him with such villany, but shewed himselfe rather very willing and ready to be spoyled of his garments, and to remaine naked to the shew of the world, to the intent that the nakednesse of such as had (through sinne) lost the garments of innocency and grace receiued, might be couered after

Gen. 3. 7.

after a better sort, then with the leaues of the Figtree. But on their part (no doubt) an argument of vnmercifulnes, as it appeareth by the words of St. Luke the Euangelist, who saith : *They did vnto him whatsoeuer they would.*

Luke 23.
25.

Thou seeest now (O my soule) how he that clotheth the Heauens with Cloudes, adorneth the Fields with Flowers, and giueth rayment to euery liuing Creature, is heere by his cruell enemies, spoyled of his owne garments. Whereby it appeareth, that albeit our Sauour in the whole course of his life, gaue vnto vs many examples of bearing pouerty, yet at his Death he gaue vs a most perfect platforme of this vertue; for so much as at that time, he had not whereon to rest his Head, nor wherewith to couer his Body; giuing vs to vnderstand, that he had not taken any thing of this world to cleaue vnto him, our sinnes onely excepted, which were the cause of his extremity.

And

And now (O my soule) learne
I pray thee, to imitate thy Sau-
our herein, and despise all such
transitory vanities as this wicked
world offereth vnto thee. Learne
also O my soule, to be pittifull vn-
to the needy, seeing that my Sa-
uiour was so mercifull, that hee
had no pittie on himselfe, that he
might haue compassion vpon thee.
For what heart can be so merci-
lesse, that it will not rend in sunder
with griefe, seeing that the very
stones of the Temple did riue in
pieces, at the same time that our
Saviour suffered?

Me thinketh I see that wound
that the Souldier made with his
Speare, trickling downe with
blood, and loe the earth is all dyed
with that precious blood, which
cryeth better thinges then that of
Abel; for his blood cryed out
for vengeance against the Murthe-
rer, but this most precious blood
of thine (O sweet Iesus) craueth
pardon for sinners.

Two Crosses were prepared for
thee

Luke 23.
45.

Gen. 4.10
Heb. 12.
24.

thee (O sweet Sauiour) one for thy Body, and another for thy Soule: the one of passion, the other of compassion. Assuredly, the fire shall naturally waxe colde, and the water hote, before I shall forget this vnspeakable loue which thou shewedst vnto thy Spouse thy Church.

Cant. i. 6.

Tell mee, O thou fairest among men, where doest thou lodge? and where sleepest thou at noone day, that I may finde thee?

Ezec. 47.

32.

Apoc. 22.

2.

Furthermore O my soule, learne to arme thy selfe with patience, and that by the example of thy Sauiour Christ, for thou art sicke of impatency, and he is that fruitfull tree fit for thee to feede vpon, whose leaues are good for medicines.

Rom. 12. 2

Sometimes I haue said and purposed with my selfe: I will neuer from henceforth fall out, or be angry againe with any man: I will surely keepe peace with all persons; and therefore I thinke it good for me, to auoyde all company, thereby to eschue all occasi-

ons

ons of trouble, contention and anger. But now (O Lord) I vnderstand my weakenesse in this point, for to flye from company, is not a meane to subdue anger: but rather to hide and couer mine owne imperfection.

And therefore I will from henceforth carry euer with me, a minde ready prepared to liue, not onely with the good, but euen with the wicked also, and to keepe peace with such cholericke, wayward, and froward persons as doe euen abhorre peace. Thus I purpose to doe from henceforth: graunt me thy grace therefore O Almighty God, that I may duely accomplish this intent: If other men shall take my Lands or goods away from me, grant me thy grace O Lord, that I be not angry nor grieued therewith, seeing that thou art contented to part with thy very garments for my sake. If they shall take my credit, honour, or estimation from me: let not that cause me to breake peace with them;

Mark. 14.

50.

Math. 26.

56.

Math. 27.

46.

Luke 23.

46.

them; seeing I behold thee so despised, dishonoured, and contemned. If my friends and acquaintance shall forsake mee, let me not therefore be confounded, seeing thou art left alone, not onely of the world, but euen of thine owne Disciples, yea, and for a time of thy heavenly Father. And if it shall seeme to mee at any time that I am forsaken of thee, yet let me not for all that loose my confidence and trust in thee: seeing thou diddest not loose thine, but after thou hadst said those words; *My God, my God, why hast thou forsaken mee,* Thou didst proceed to say, *Father into thine handes I commend my Spirit.*

Wherefore (O my soule) thou hast herewith whom thou mayest conuerse and take comfort in thy long paines and troubles: for although the last paines and torments of the body of our Sauour Christ were short, yet were the griefes and paines of his pittifull heart and soule very long, and of great

great continuance, considering that his whole life was full of anguish and sorrow for our sinnes.

Meditation for Saturday Night.

¶ This day thou hast to meditate upon the satisfaction of Christ, to God the Father, for our sinnes.

The Text of the foure holy Euangelists.

Then the Iewes (because it was the Feast of Easter) that the Body should not remaine upon the Crosse on the Sabbath day, (for that day of the Sabbath was very solemne among them) besought Pilate that their legs might be broken, and that they might be taken downe from the Crosse. Then came the Soldiers, and brake the legs of the first

Ioh. 19. 31

first and of the other that was crucified with Iesus.

But when they came to Iesus, and saw that he was already dead, they brake not his legges. But one of the Souldiers with a Speare thrust him into the side, and forthwith there issued out blood and water. And hee that saw it, bare witnesse, and his witnesse is true.

Mark. 15.

42.

Math. 27.

57.

Luke. 23.

50.

And now when euening was come, Ioseph of Ariunathea, an honourable Counsellor, which also looked for the Kingdome of God, came, and went in boldly vnto Pilate, and asked the body of Iesus. And Pilate marvelled if he were already dead, and called vnto him the Centurion, and asked of him whether hee had beene any while dead. And when he knew the truth of the Centurion, he deliuered the body to Ioseph.

Ioh. 18. 39

There came also with him, one called Nichodemus (who was wont to resort to Iesus by night) and hee brought with him of Myrhe and Aloes mingled together, about a hundred pound.

Then

Then tooke the Body of Iesus, and wrapped it in linnen cloathes, with those sweet Odours, according to the custome which the Iewes obserued in the buriall of the Dead.

And in that place where Iesus was Crucified, there was a Garden, and in the Garden a new Sepulcher, wherein was neuer man yet layde. There they layde Iesus, by reason of the Passeouer of the Iewes, for that Sepulcher was neare at hand. And the Woman also that followed after, which came with him from Galilee, beheld the Sepulcher, and how his Body was layde. And they returned and prepared Odours and Oyntments, and rested the Sabbath day according to the Commandement.

Luke. 23.
55.

Meditations vpon these points
of the Text.

THou hast hitherto (O my soule) celebrated the Death and grieuous paines of the Sonne
Cc of

Mat. 3. 17.

Gen. 8. 11

Cant. 7.

Cant. 2. 11

of God, it is now also time for thee to bethinke thy selfe of that inestimable price of his death, that was so auailable with his heavenly Father, that he did giue testimony himselfe thereof, by sending downe his holy spirit vpon him, and by saying: *This is my well-beloued Sonne, in whom I am well pleased, &c.* So that the wrath of GOD is now pacified with the sacrifice of that true *Noah*: That sweet Dove which departed out of the Arke, and is returned againe, bringing with her the signes of mercy and clemency.

O my soule, thy Spouse hath washed thee with his blood, being more cleare then the springs of *Esebon*; reioyce therefore (O my soule) and comfort thy selfe with this: *The Winter is now past, the showers and tempestuous stormes ceased, the flowers doe appeare in our Land. Rise vp therefore my welbeloued, my darling, and my Turtle-doue, that abidest in the hole of the Rocke, and in the cliftes of the Wall.*

That

That is, in the strokes and wounds
of my Body. The end of his paines
is the beginning of thy ioy ; for
me thinketh I see the blood run-
ning out of his side, more freshly
then those Golden streames which
ranne out of the Garden of *Eden*,
and watered the whole world.

O gate of Heauen ! O window
of Paradise ! O place of refuge ! O
Tower of strength ! O sanctuary
of the Iust ! O nest of cleape
Doves ! O flourishing bed of the
Spouse of *Salomon* ! O good *Lot*,
that forewarnest sinfull *Sodome* e-
uery day ! O true *Noe*, that hast
prepared an Arke for such as de-
sire to bee saued ! O Fountaine of
euerlasting water, that mountest
vp into Life eternall ! Drive me
daily from sinfull *Sodome*, cause
me to come and sleepe safely in the
Arke of thy sacred bosome, and
to drinke continually of this liquor
of Life.

Learne me that sweet song of
thy blessed Prophet ; *This is my*
resting place for euer and euer :

C c 2

beere

Cant. 3. 7.

Gen. 19. 7

Gen. 6. 18

Ioh. 4. 14

Psal. 132.

14.

- heeere will I dwell, for I haue a delight therein.* Thou madest the Virgin *Mary* to bee accounted blessed among Women. Thine enemies confessed thee blessed, because thou camest in the name of the Lord. Thou makest so many to depart in peace as see thee to be their Sauour. And I know thou hast giuen the second death such a foyle, that hee cannot returne vpon thee, for thou hast beene his Death.
- Luk. 1. 28. 38.
 Luk. 19. 38.
 Luk. 2. 29
 Osea. 13.
 14.

Of patience in affliction, after the example of our Sauour Christ.

SECT. II.

O Heavenly Father, sith of thy infinite goodnes and mercy, thou wouldst that thy blessed and welbeloued Sonne should thus suffer for our sinnes, and take vpon him all our miseries; why wilt thou that wee also our selues should now suffer likewise, seeing his

his Death hath made full satisfaction vnto thee for vs?

Surely (O Almighty God) I doubt not, but that thy will is that wee should suffer, not for the satisfaction of our sinnes, but because there is nothing in the world more acceptable vnto thee, then to suffer for the loue of thee? For among all things in Heauen, there is nothing more precious vnto thee, then the loue of our blessed Sauour: and in Earth, nothing more acceptable vnto thee then the afflicted loue of holy men.

Moreouer, there is no one thing in this world, that maketh a more perfect shew before men that wee are iust in the sight of GOD, then when we are ready to suffer for Gods cause; for as much as the tryall of true loue, is to enter and endure combate for the beloued.

And there is no prooffe so voyd of all suspicion as this is: the which cannot be made more euident then it is set out in the example of

Rom. 5-3.

Eccles. 16.
26.

our Sauour Christ ; who being the welbeloued and onely begotten Sonne of Almighty God himselfe, yet did he neuer make resistance according to his mighty power. Euen so shall wee neuer discouer our loue towards him fully and perfectly, (be our other seruices we doe vnto him neuer so many and great) vntill we come to suffer for his sake. *For tribulation (as Saint Paul saith) is the occasion and matter of patience : and Patience is the tryall of vertue ; and this prooue giueth a hope of glory.*

Almighty God in all the workes of Nature, hath not made any one thing that should bee idle or in vaine ; much lesse would he, that in the workes of grace, his gifts should be idle or in vaine, and therefore he deuideth to euery one of his Elect, the burthen & charge which he must beare, according to the talent of Grace which he hath receiued. So that heere in this short transitory life, it is not to be esteemed for an argument of the greater

greater loue of God towards vs, if he giueth vs pleasure and ease, but rather if hee giueth vs tribulation and aduersity. Therefore saith the Prophet : *Thou feedest thy people with Bread of teares, and givest them plenty of teares to drinke.* When Moses made that peace and concord between Almighty God and his people, the Text saith, that he dipped an Isop stalke in blood, and therewith besprinkled the people : and this being done, the rest of that blood which remained, hee sprinkled vpon the Altar.

Psal. 80. 5.

Exod. 24.

Hereby let all those that determine to be the friends of Almighty God, vnderstand, that their loue with him, must be celebrated with the blood not of Christ onely, but euen of themselues also, if the matter so require : to wit, by patient suffering of aduersity vnto the death ; *For whosoever will liue godly in Christ Iesus, must suffer affliction,*

2. Tim. 3.
12.

Our Sauour CHRIST in that same night, that hee supped with his Disciples, was not content to

drinke alone, but gaue the Cup likewise to them, giuing all men to vnderstand that they must be partakers of his Crosse that intend to enter into his glory.

Let all godly Christians therefore that suffer trouble and affliction, be of good comfort, assuring themselves that the more troubles, afflictions, Imprisonments, and persecutions they suffer, the more like they are vnto our Sauiour Christ. Be of good comfort all yee Christians that are in trouble, for you are not therefore the more forsaken of God, but rather (if you haue patience in your troubles) you are certainly the more in his grace and fauour, and more singularly and dearely beloued of him. Be of good comfort (I say) and feare not, all yee Christians that are in trouble and affliction: for there is no sacrifice more acceptable vnto Almighty God, then a troubled and afflicted heart; neither is there any signe more certaine of his loue and friendship, then

then patience in tribulation and affliction.

Remember how Saint Paul encourageth his Scholler Timothy, not to shrink for feare of affliction, but patiently to attend the issue, vsing vnto him these wordes ; *Thou therefore my Sonne* (saith he) *suffer affliction as a good Souldier of Iesus Christ. No man that warreth entangleth himselfe with the affaires of this life, because he would please him that hath chosen him to bee a Souldier. And if a man also strue for a Mastery, hee is not crowned, except he strue as he ought to doe.*

2. Tim. 2.
3. 4. 5.

The same Apostle likewise, in his Epistle to the Hebrewes, vseth these wordes ; *Consider therefore* (saith hee) *that Christ endured such speaking against of sinners, least you should bee weary and faint in your mindes. For yee haue not yet resisted vnto blood, in struing against Sinne : but haue forgotten that exhortation, which speaketh vnto you as vnto Children.*

Heb. 12. 3.
4.

My sonne, despise not thou the chastening of the Lord, neither faint when thou art rebuked of him. For whom the Lord loueth, him he correcteth, and hee scourgeth euery sonne that hee receiueth. So that as no man that loueth Christ, is without his part in his Cup, so it behoueth such persons, to prepare themselues thereunto.

And let no man be discomforted, and say, that he either suffereth for his sinnes, or without sinne; for howsoeuer thou suffer as a Christian, thou sufferest with Christ in effect; for if thou suffer for thy sinnes, (and doe heartily repent them) thou sufferest with the good Thiefe; or if thou suffer without offence, thou oughtest to take the more comfort thereof, because this is to suffer with our Sauiour Christ himselfe.

Medita-

*Meditation for Sunday
Night.*

*¶ This day thou hast to meditate
upon the Resurrection of our Saviour
Christ.*

*The Text of the Foure holy
Euangelists.*

NOW the first day of the
weeke, very earely in the
morning, while it was yet
darke, came Mary Magdalen unto
the Sepulcher, and saw the stone re-
moued from the Tombe, and percei-
ued that the Body was not there.
The which when she found not, shee
stood without the Sepulcher, in the
Garden weeping. And as she wept,
she bowed herselfe downe into the Se-
pulcher, and saw two Angels in
white,

*Ioh. 20. 1.
2. 3. 4.*

white, sitting, the one at the Head, the other at the Feet of the place, where the Body of Iesus was layde. And they said vnto her, Woman, why weepest thou? Shee made answer, and said: They haue taken away my Lord out of the Tombe, and I know not where they haue layde him. When shee had thus said, she turned her selfe backe, and saw Iesus standing, and knew not that it was Iesus. Iesus said vnto her: Woman, why weepest thou? Whom seekest thou? She supposing that hee had been the Gardener of that Garden, said vnto him: Sir, if thou hast taken him away, tell me where thou hast layde him, and I will take him away. Then said Iesus vnto her, Mary. And she said vnto him, Master: Iesus said vnto her, Touch me not, but goe and tell my Brethren, that I ascend to my Father, and your Father; to my G O D, and your God. Mary Magdalen came forthwith away, and tolde these things vnto the Disciples, saying: I haue seene the Lord, and he tolde me these & these things,

things, that I should tell them unto you. The same day late in the Evening, when the doores were shut, where the Disciples were assembled for feare of the Iewes; Iesus came and stood in the midst of them, and said unto them : Peace be with you. And when he had so said, he shewed unto them his hands and his side. Then were the Disciples glad when they had seene the Lord. Then said Iesus unto them, Peace be with you. As my Father sent me, so send I you. And when he had said those words, he breathed vpon them, & said : Receiue the holy Ghost. whose sinnes so euer ye shall forgive, they be forgiven unto them, and whose sinnes so euer yee shall retaine, they are retained. At that time Thomas one of the twelue, who was also called Didimus was not with the Disciples, whē Iesus came. The other Disciples therefore whē he came, said unto him : We haue seen the Lord. But he said unto them, Except I see in his hands the print of the Nayles, and put my finger into the holes of them, and put my hand
into

into his side, I will not beleene it.

And Eight dayes after his Disciples were againe within, and Thomas with them. Then came Iesus againe, when the doores were shut and stood in the midst, and said, Peace bee unto you. And after he said unto Thomas : Put thy finger heere and see my hands, and put forth thine hand, and put it into my side, and be not faithlesse but faithfull.

Then Thomas answered, and said unto him, Thou art my Lord and my G O D. And Iesus said unto him, Thomas, because thou hast seene, thou beleeneest. Blessed are they that haue not scene, and haue beleened. And many other signes did Iesus worke also in the presence of his Disciples, which are not written in this Booke.

But these thinges are written, that yee might beleene, that Iesus is Christ the Sonne of God, and that in beleening, yee might haue life through his Name.

Medita-

*Meditations upon these points
of the Text.*

O My Sauour, what meanest thou, that thou giuest not part of thy glory vnto thy most holy Body, that lyeth waiting for thee in the Sepulcher? Thou knowest well (O Lord) that the Law which was made concerning the diuision of spoyles, saith, That there should be giuen as great a portion to him, that remained in the Tentes, as to him that entred into the Battell; thy holy body hath remained waiting for thee in the Sepulcher, whilest thy most sacred soule tryumphed; make therefore an equall diuision of thy glory to thy body, forsomuch as thou hast now obtained the victory.

This is that holy Patriarch *Ioseph*, who is now deliuered out of Prison, and placed next the King himselfe. This is that holy *Moses*, who

1. Sam. 30.
24.

Ge. 41. 40.

Exod. 2. 3.

who was taken out of the Waters, and out of the poore Rush-basket, and is now come to destroy all the power of King *Pharao*.

Hest. 6. 10

This is is that innocent *Mar- docheus*, who after he had put off his Sackcloath and Ashes, and was apparelled with royall garments, ouercame his enemy Death, and put him to his owne Crosse. This

Dan. 16.

23.

is that holy *Daniell*, who is now come forth of the Lyons denne, and hath not receiued any damage, of the furious, hungry and rauinous beastes. This is holy *Ionas*, that was allotted to dye, to deliuer his company from death, who entring into the belly of that great beast, is the third day cast vp againe vp- on the Coast.

Ionas 1. 7

Who is this, that being between the hungry jawes of the deuour- ing beast, could not be eaten of her? Who is this, that was swal- lowed downe into the bottome of the waters, and enioyed neuerthe- lesse the ayre of life? Who is this, that being sunke downe into the depth

depth of perdition, caused euen Death it selfe to serue him ? This is our glorious Sauour, who was snatched away by that cruell beast which is neuer satisfied ; (to wit, by Death) which after shee had him in her mouth, and perceiued the excellency of the pray, trembled and quaked for feare, and could not holde it. For although the Earth swallowed him after hee was dead, yet finding him free from all fault, she was not able to detaine him in her house. For it is not the paine that maketh a man guilty, but the cause, which could not be found in him.

Most truely said that holy Prophet, concerning thee (O my Sauiour) *Thou wilt not leane my soule in Grane, neither wilt thou suffer thine Holy one to see corruption.* When Iacob had sorrowed much for his Sonne Ioseph, thinking that hee had beene Dead ; and tidings were brought him that hee was not onely aliue, but as a
second

Pla. 26. 10

Ge. 45. 25

1. Thes. 4.
14.

Luk. 7. 14.

Ioh. 11. 43

Col. 3. 3.

second King in *Pharoes* Commonweale ; the Text saith , that hee brake out into a sodaine ioy, and said ; *It is enough for mee, if my sonne Ioseph bee yet alive, I will goe and see him before I dye.* Euen so it is enough for a faithfull Christian, to heare that Christ was dead for our sinnes, and that he rose againe for our Iustification : *For if yee belecue that Iesus hath dyed and is risen againe, euen so them that sleepe with Iesus, will God bring with him.*

The Widow of *Naim* was glad when our Saviour reuiued her dead Sonne. *Martha* and her Sister *Mary* were comforted with the resurrection of their brother *Lazarus*. How much more ought we to reioyce in the Resurrection of our sweet Saviour, by whom we trust to liue for euer in the life to come ? For with this Doctrin doth the Apostle comfort the *Colossians* : *Your life* (saith he) *is hid-den with Christ in God, and when Christ which is your life shall appeare,*

peare, then shall you also appeare with him in glory. In this then we haue fruit ; that by the rising againe of Christ, the Faithfull are assured of a ioyfull resurrection vnto an endlesse life. For which cause the Apottle saith, *Christ is risen from the dead, and is become the first frutes of them that sleepe, &c.*

1. Cor. 15.
20.

For euen as a man being layde downe to rest, in rising, the Head lifteth vp it selfe first, and so the whole Body in order ; Euen so, CHRIST our head being risen before hand, it cannot be but that wee that be his members must follow. For if we be dead with Christ, we beleeue that we shall likewise liue with him. And our Sauour himselfe, vseth a most plaine speach, in the Gospell written by Saint Iohn ; This is the will of him that sent mee, that of that which hee hath giuen me, I should loose nothing, but should raise it vp at the last day. And though it bee last, yet it is not the least commodity that wee reape

Rom. 6.8.

Ioh. 6.39.

A&.1.9.

Ioh. 14.2.

reape by Christs resurrection:
 that hee did not onely afterward
 ascend vp into Heauen, but hath
 also taken with him our flesh.
 Thereby assuring vs, that he inten-
 deth not onely to present vs before
 God his Father, but also to pro-
 uide vs an abiding place there,
 where there are so many Mansi-
 ons.

*The end of the seauen Evening
 Meditations.*



AN
EXCELLENT
TREATISE OF
CONSIDERATION
and PRAYER.

Written by the same Author,
F. LEVVEs de GRANADA,
in Portugall.



LONDON.
Printed by Edw : All-de, and
are to be solde by Ioseph Browne, in
Paules Churchyard, at the
Signe of the Tygers
head. 1623.

AN
EXHIBENT
TREATISE OF
CONSIDERATION

Wrote by the Author
ALBERT GRAY
LONDON



LONDON
Printed by J. Smith, at the
New York Office, No. 10, St. Pauls Church-yard
St. Pauls Church-yard, London
1795

TO

The right Vertuous and
noble Lady, the Lady ANNE
COTTRELL, Wife to the Right
Worshipfull Sr. *Clement Cottrell*
Knight, Groomporter to the
Kings Maiesty.

Madam :



I Have presumed to
Dedicate this former
Booke of Prayer and
Meditation, to my
respected Friend your
worthy Husband, (from whom I
haue receiued many fauours:) This
following Treatise of Consideration
and Prayer, I haue made bolde to
present to your Worships hands; as a
precious Iewell to bee regarded, for
the attaining of the Kingdome of
Heauen: The goodnes of the worke I
commend to your learned Iudgement.
So praying Almighty God to giue you
long life, with increase of much Ioy,
I humbly take my leaue, And rest:

At your Wor: Command,

Edw: All-de.



OF THE GREAT
profit and necessity
of *Consideration.*

CHAP. I.

I Orsomuch as in the
exercise of Consi-
deration, it cannot
be, but that some
labour and paines
must needes bee taken as well by
reason of the imploying and occu-
pying of the time, which it requi-
reth of vs every day: as also in re-
gard of the quieting, and close re-
collecting of the heart, (which is a
thing very requisite for the same,)
I thinke it therefore very necessary
before all other things, to declare
here, what great fruites and com-
D d modities

modities doe ensue of this exercise, to the intent that the heart of man, which without great promises and allurements is not mooued to take great paines, may by this meane be the more moued & prouoked, to the loue of this holy exercise, and to bestow greater pains and labour therein.

Consideration helpeth all vertues in their exercises.

Now the greatest commendation wee can giue to this vertue, is this, that it is a greater helper and furtherer of all other vertues. I meane not in supplying the proper office of them, but in helping them in their exercise. Insomuch, that like as deuotion is a generall stirrer and prouoker vnto all vertues (as one of the Fathers affirmeth,) and as the hearing of a Sermon, (if it be heard with such attention and deuotion as it ought to be,) is also an exercise that moueth vs, not to any one vertue alone, but to all vertues, (forso much as each good instruction is directed to this end:) euen so likewise is Consideration a great helpe and furtherance, not
only

onely to any one vertue alone, but vnto all kinde of vertues. For there is no more difference betweene a Sermon and Consideration, than is betweene the reading of a lesson, and the repetition of the same reading; or betweene the meate that is set before vs in a dish, and the same meat when it is digested and concocted in the stomach.

Now this is one of the greatest and most assured praises wee can giue to this vertue. For by this meanes it putteth not away the labours of other vertues, but rather maketh prouision how to help and further them in their labours; yea, stirreth & prouoketh them therevnto. This is the thing which by the grace of God we intend now to prooue very manifestly in this place.

*The proper
praise of
consideration.*

D d 2 *Of*

*Of those vertues that are common,
both to a Christian and an Infidell:
and what vertues are peculiar
and proper to a Chri-
stian onely.*

*Cardinall
vertues.*

FOR the better vnderstanding whereof, it is to be knowne, that among vertues some be common both to the Christian and to the Pagan Philosophers; (as those foure that be called Cardinall vertues,) to wit, Prudence, Iustice, Fortitude, and Temperance. Of which vertues the Philosophers vnderstood, & wrote very much.) Other vertues there bee that are proper and peculiar vnto a Christian onely, in that he is a Christian; whereof the Pagan Philosophers neither knew nor wrote any thing at all; or if they did, it was surely very little. These are principally those three most noble vertues, called Theologicall vertues, to wit, Faith, Hope, and Charity; Which haue for their obiect Almighty

*Theologi-
call ver-
tues.*

mighty God himfelfe, and their proper office is, to difpofe and direct a man towards him. Thefe Theologicall vertues haue the empire and foueraignty ouer all other inferiour vertues, and therfore they moue and prouoke them to doe their operations, whenfoeuer the fame is expedient for their feruice.

After thefe there follow other very principall and excellent vertues, (which be very neere of affinity vnto them.) As the vertue, called Religion, whose object is the feruice and honour of GOD.

Religion.

The vertue, called Deuotion, which is the act and exercife of the fame Religion; and the office of it is, to make vs very prompt and ready, to doe all fuch things as appertaine vnto his feruice. The feare

Deuotion.

of God, which refraineth and bridleth vs from finne. Humility, which is alfo after a fort (as a learned Father affirmeth) the root and foundation of all vertues. And Repentance, which is the gate of our faluation; whereunto appertaineth,

The feare of God.

Humility

Repentance

the sorrow and griefe for our life past; and withall, a firme purpose and determination, to amend our life in time to come.

Of all these verttues the Pagan Philosophers vnderstoode very little, or nothing at all; notwithstanding that these be the vertues, that haue the soueraignty & principality ouer all others; yea, they be the rootes and fountaines of all our weale. First, because (for the most part) they bee spirituall vertues, that haue the accomplishment of their perfection in the inward part of our soule, (where all the beauty of the daughter of the King standeth :) and secondly, because all these vertues (saith excepted) be affectiue vertues; and consequently, they bee vnto vs great motions and prouocations to doe good works. Wherein the prouidence of the grace of GOD wonderfully appeareth; For like as Nature hath prouided for vs naturall affections and desires, that should bee (as it were) certaine spurres

Psa. 45. 14.

spurres, to prouoke vs to doe all such things as are requisite for our naturall life; euen so likewise hath the grace of God prouided for vs other supernaturall affections, that might be also spurres and prouocations vnto vs, to doe all such things as are behoouefull for our spiritual life. And such be these vertues before mentioned: to wit, Loue, Sorrow, Feare, & Hope, with the rest; without the which vertues, the spirituall life were like a Barge without Oares, or like a ship without sailes. For so much as without these vertues, wee should not haue any thing to moue and prouoke vs to doe good workes.

For (considering that the way of vertue is so sharpe and full of difficultry) what should become of vs, if we had not these spurres and prouocations of Loue, of Feare, and of Hope, to spur and pricke vs forwards to labour and travell in the same? For this cause therefore are these vertues so much comended. For besides that they are

such principall vertues, (as wee haue already declared,) they be also very great prouocations and motions, to moue vs to doe good workes.

Why the exercise of consideration is so much commended.

This foundation being now laid, I say, that the greatest praise wee giue to the vertue of *Consideration* is, that the same is a great minister and helper vnto all these vertues, as well of the one sort as of the other, according as we will now declare. Where also it shall appeare, that the commendation we giue to this vertue, is not so much in respect of the vertue it selfe, as for the seruice & commodity it bringeth to other vertues.

How Consideration helpeth Faith.

SECT. I.

Faith is the beginning and foundation of the Christian life.

NOW therefore to take our first beginning of Faith: it is manifest, that Faith is the first beginning and foundation of all the Christian

Christian life. For Faith maketh vs to beleeeue, that Almighty God is our Creator, our Gouvernour, and Redeemer, our Sanctifier, our Iustifier, our Glorifier ; to be short, our beginning, and our last end.

Faith is that which teacheth vs, that there is another life after this, and that there shall bee a generall iudgement of all our workes, and that we shall receiue either euerlasting glory for the good, or else euerlasting paine for the euill. And it is cleare, that the faith and beleefe men haue in these things, brideleth their hearts, and causeth them to stand in awe, and to liue in the feare of God. For if Faith were not among vs, as a meane to bridle and direct vs herein : what (trow yee) would become of the life of man ? And therefore the Prophet said : *That the iust man liueth by Faith* : because Faith (by meanes of the representation and Consideration of those things that it teacheth vs) prouoketh vs to refraine from sinne and wickednesse, and to fol-

Heb. 11. 6

*Faith car-
seth men to
liue in the
feare of
God.*

Rom. 1. 17
Heb 10. 38
Gal. 3. 11.
Abac. 2. 4.

Eph. i. 16

low vertue and goodnesse. And this is the cause why the Apostle willetth vs to take faith as a shield, against all the firie darts of the enemy. For certainly there is no better shield against the darts of sin, then to call those things to minde, that faith hath reuealed vnto vs against the same.

*Unlesse we
meditate
vpon the
myseries of
our faith,
our faith is
as it were
a Letter
closed vp
and sealed.*

Wherefore, that this faith may worke this effect in vs, it is very requisite, that wee doe sometimes ponder and consider in our mindes with good attention and deuotion, such things as our faith teacheth vs. For if we doe not so, it seemeth, that our faith shall be vnto vs, as it were a Letter closed vp and sealed, in which although there come notable important newes of very great sorrow or ioy: yet it moueth vs not at all, neither to the one nor to the other, no more then if we had receiued no Letter at all. And the reason is, because we haue not opened the Letter, nor considered what things are contained in it.

Now

Now, what thing could be said more aptly, or more to the purpose, touching the faith of the wicked and dissolute Christians? For surely there cannot bee things of greater terrour and ioy, then those are, which our Faith declareth vnto vs. But the wicked Christians, because they do neuer open this Letter, to see what things be contained in it (I meane hereby, because they doe neuer thinke and meditate vpon these mysteries of our Christian faith, or if they thinke vpon them, they passe them ouer very lightly, and in great hast,) they cause not in them this manner of motion and alteration, to wit, of ioy or of feare.

Wherefore it behooueth vs sometimes to open this letter of our faith, I meane the mysteries thereof, and to reade the same very leisurely, and to consider with good attention, what things are taught vs in the same; the which is done by meanes of the exercise of Consideration. For it is Consideration that

that openeth that which is locked, and vnsoldeth that which is folded together, and maketh that cleare vnto vs, which is otherwise darke and obscure. And so by illuminating our vnderstanding with the greatnesse of the mysteries of our Faith, it inclineth our Will, (so farre forth as appertaineth to the office of Consideration) to conforme our life to the same.

This office of Consideration, Almighty God figured very notably in the Law, when among the conditions that were required in the cleane Beast, he assigned this for one, that the beast should chew the cud, to wit, the meate that it had eaten before. Now it is certaine, that it was little to the purpose, whether the beast were cleane or vncleane; and surely Almighty God made little account of that: but his meaning was, to represent vnto vs in that cleane beast, the condition, office, and exercise of those beasts, that bee spiritually cleane, (to wit, of the iust & righteous

*What was
signified by
the cleane
beast in the
Law.*

Leuit. 11. 3

Deut. 14. 4

teous persons) that are not content onely to eate such thinges as appertaine vnto Almighty God, in beleeuing them by Faith, but after they haue eaten them, they doe also chew them by meanes of Consideration, in searching and pondering the mysteries which they beleue.

And after they haue vnderstood the meaning and excellency of them, they distribute and diuide this meate vnto all the spirituall members of the soule, for the sustē-tation and repairing of the same.

Insomuch, that if we marke this matter well, we shall finde, that it faileth in this case as in the seed of a Tree, which although it doth virtually containe within it the substance of the tree, yet hath it need of the vertue and influence of Heaven, and of the benefite and moysture of the Earth, to cause the vertue, that is inclosed in the seed, to come forth to light, and to growe vp by little and little, and waxe a Tree.

*A notable
similitude.*

Even

Euen so in like manner we say, that although Faith bee the first seed, and originall of all our weale, yet must it needs be holpen with this benefite of Consideration, that by the same, and by meanes of Charity, the greene and fruitfull tree of Life (which is virtually contained therein) may growe and come to light.

How Consideration helpeth Hope.

SECT. II.

Consideration helpeth, also no lesse the vertue of hope. This Hope is an affection of our Will, that hath his motiue and roote in the vnderstanding. As the Apostle Saint Paul in his Epistle to the Romans, signifieth plainly vnto vs, saying; *All things that are written, are written for our learning: that wee through Patience and consolation, which the Scripture teacheth vnto vs, might haue Hope. and*
affiance

Rom. 15. 4

affiance in Almighty God. For undoubtedly the holy Scripture is the Fountaine, from whence the Iust man gathereth the Water of comfort, wherewith he strengtheneth himselfe to put his hope and trust in God. For first of all hee seeth in the holy Scriptures, the greatnes of the workes and merites of our Sauour Iesus Christ, which are the principall stay and foundation of our Hope. There he seeth likewise in a thousand places, the greatnesse of the goodnesse, sweetnesse and Maiesty of Almighty God, liuely expressed and set out to the eye; and withall, the mercifull louing prouidence hee hath ouer them that be his; the gentlenesse and benignity wherewith he receiueth them that come vnto him, and the faithfull promises and pledges hee hath giuen vnto them, whereby they are very well assured, that hee will neuer forsake them that repose their hope and trust in him. There he seeth, that there is no one thing more often

The Holy Scripture is the fountaine of comfort.

The workes and merites of our Sauour Christ, are the principall stay & foundation of our hope in God

often repeated in the Psalmes; more commonly promised in the Prophets; more evidently declared in the Histories from the beginning of the world; then the louing fauours, graces, and benefites, that the Lord continually bestoweth vpon such as bee his seruants: and how he hath most mercifully holpen and defended them in all their calamities and distresses. How he helped *Abraham* in all his Iourneyes; *Iacob* in his dangers; *Ioseph* in his banishment; *Dauid* in his persecutions; *Iob* in his aduersities; *Tobias* in his blindnesse; *Iudith* in her enterprise; *Hester* in her petition; The Noble *Machabees* in their Battles and tryumphs; and to be short, as many as with humble and religious hearts committed themselues vnto him.

These and other like examples, doe strengthen and encourage our hearts in labours and aduersities, and cause it to hope and trust assuredly in God. Now what doth Consideration worke in all this?

For-

Forsooth it taketh this medicine into her hands, and applyeth it to the weake and diseased member that hath need of it; I meane hereby, that Consideration bringeth all these thinges into our remembrance, and representeth them to our heart; it searcheth and weigheth the greatnesse of these louing pledges and mercies of Almighty God, and with them, animateth and encourageth the afflicted person, that he be not dismayed, but rather fortifieth him with a strong Hope, and induceth him also to put his trust in that most mercifull and louing Lord, who neuer fayled any one man, that had recourse vnto him with all his heart.

By this therefore thou seest deare Christian Reader, how Consideration is the minister and seruant of Hope, and how it serueth her, and representeth vnto her all such things as may strengthen and encourage her. But that man that considereth not any of these things and hath no eyes to see any part of them,

*The fruit of
Consideration.*

them, wherewith can he possibly strengthen, and fortifie this vertue of hope in himselfe, that it may be profitable vnto him in his labours and aduersities?

*How Consideration helpeth
Charity.*

SECT. III.

AFter Hope, followeth Charity, whose due praises cannot be vttered in few wordes. For Charity is the most excellent vertue of all vertues, as well Theologicall, as Cardinall. Charity is the life and soule of them all; and Charity is also the accomplishment of all the Law. For as the Apostle saith; *Hee that loneth*, (that is, he that is in perfect Charity) *hath fulfilled the Law*. This is the vertue that maketh the yoke of God sweet, and his burthen light. This is the measure, whereby the portion of glory that shall be giuen vnto vs in the life to come must be

mea-

*Charity of
all vertues
is the most
excellent.*

1. Cor. 13.

2. 13.

Rom. 13.

10.

Math. 11.

30.

*According
to the mea-
sure of our
loue, wee
shal be re-
warded of
God.*

measured. This is that vertue that is liking and acceptable vnto Almighty God, and for whose sake, all such thinges are very acceptable vnto him as be indeed acceptable vnto him. For truely without Charity, neither Faith nor Prophe-
sie, nor Martyrdome, be of any value in the sight of God. To conclude, Charity is the fountaine and Originall of all other vertues, by reason of the prehemineny and Soueraignty it hath to commaund them, and to make them to doe their offices ; as the same Apostle confirmeth, saying ; *Charity is patient and benigne : Charity is not enuious, it doth no hurt to any man, it is not proude nor ambitious, neither doth it seeke her own commodi-ty : Charity is not angry, it thinketh no euill, it reioyceth not at wickednes, and it is very glad of the truth : Charity suffereth all thinges, it beleeueth all things, trusteth all things, and beareth all thinges.*

Now although it be true, that all vertues & good workes doe helpe

vs

1. Cor. 13.
2.

1. Cor. 13.
4.

*Our will is
a blinde
power, and
must bee
guided by
our vnder-
standing.*

vs towards the obtaining of this most excellent and precious Iewell; yet of all others, Consideration helpeth vs most specially. For certain it is, that our will is a blinde power, that cannot step one foote, vnlesse the vnderstanding doe goe before and illuminate and teach it, what thing it ought to will and desire the same.

It is also certaine, (as *Aristotle* affirmeth) that each good thing is amiable in it selfe, and that euery thing doth naturally loue his owne proper weale.

*How wee be prouoked to loue God,
both in regard of his Diuine per-
fections, and of his great
loue towards vs.*

TO the intent therefore that our Will may be inclined to loue Almighty God, it is requisite, that the Vnderstanding doe goe before it, to examine and try, and so consequently, to declare vnto the Will how amiable Almighty God is,

both

both in respect of himselfe, (to wit, in regard of his Diuine perfections,) as also in respect of vs, (to wit, in regard of his wonderfull loue and mercies shewed towards vs;) that is, the Vnderstanding must weigh the greatnesse and excellency of his bounty and goodnesse, of his benignity, of his mercy, of his beauty, of his sweetnes, of his meekenes, of his liberality, of his noblenesse, and of all other his perfections, which are innumerable.

Besides this, the Vnderstanding hath to consider, how louing and mercifull Almighty GOD hath beene towards vs; how much he hath loued vs; how much he hath done and suffered for our sakes, euen from the Maunger, vntill his very death vpon the Crosse; how many great blessings and benefites hee hath prepared for vs for the time to come; how many he doth presently bestow vpon vs; from how many great euils and miseries he hath deliuered vs; with how
great

great patience he hath suffered vs; and how gently and louingly he hath dealt with vs; with all his other benefites, which be also innumerable.

And thus by considering and pondering very much in the consideration of these thinges, our heart shall by little & little be enkindled and enflamed in the loue of such a mercifull and bountifull louing Lord. For if the very wilde and sauage Beasts, doe loue their wellwillers and benefactors; and if gifts (as it is cōmonly said) doe breake the hard and stony Rockes; and if that man that findeth benefites, findeth withall (as the Phylosopher saith) *Chaines whereby to take and binde mens hearts*: what heart is there then so stony hard and sauage, that considering the passing bountifull goodnes and greatnes of all these inestimable benefites, is not enkindled and enflamed in the loue of our mercifull and louing Lord, that hath bestowed them vpon vs?

How

*How Almighty God will helpe
him, that helpeth him-
selfe.*

ADde also hereunto, that when
a man considereth these
things attentiuely with himselfe,
and endeauoureth with the grace
of God to doe so much as he is a-
ble to doe for his part; Almighty
God will then also doe that, that
appertaineth vnto him, that is, Al-
mighty God will mooue him, that
mooueth himselfe, and helpe him
that helpeth himselfe: by helping
our consideration with the light of
the holy Ghost, and with the giuft
of vnderstanding; the which the
more it penetrateth and vnderstan-
deth all these reasons that induce
vs to the loue of God, the more
doth it enkindle and enflame vs in
the same loue of him.

For like as that euerlasting light
and word of the Father, is not a
barren word, but a fruitfull word,
which together with the Father,
pro-

produceth the Holy Ghost, which is a loue consubstantiall, euen so doth this light and word of God worke in our hearts, by enkindling and inspiring this loue of God in them.

*How vehement actes of Charity,
are a meane to increase
Charity.*

THIS may bee yet confirmed and declared more plainly by another reason. For it is manifest, that although this vertue of Charity doe grow and increase (as we haue said) with the actes of all other vertues, being done in the state of grace: yet doth it chiefly increase with her owne proper acts, when such acts be vehement.

For like as by writing well, and with an earnest care and diligence, a man attaineth to be a good writer; by painting, a Painter; and by the exercise of singing, a Musitian: euen so likewise by louing, he may become a Louer, I meane hereby,

that

that like as the vse of writing well, causeth a man to be a good Writer; and of painting well, a good Painter, &c. euen so likewise the vse, exercise, and continuance of louing much Almighty God, maketh a man at length to become a great louer of God. For albeit this heavenly hability and vertue, be the gift of God, and a thing which he infuseth, poureth and worketh in our soules, yet neuerthelesse he worketh this by this meane. I meane hereby, that as well the vertues infused into our soules by Almighty God, as the vertues acqui- site, (to wit, the vertues that bee obtained by our owne labour and industry) doe both of them grow and increase with the exercise of their owne actes, although in a different manner.

Whereupon wee may inferre thus much, that the more a man shall multiply the acts of the loue of God, and the more he shal exercise himselfe in this vertue of Charity, and the longer he shall endure

E e

and

The vse, exercise, and continuance of louing much Almighty God, maketh a man become a great louer of God.

and perseuere in this work of loue, the more shall this heavenly gift of charity be rooted and fortified in him. But now how can this bee done without the exercise of Consideration? How can the will bee occupied in louing of Almighty God, vnlesse the vnderstanding be exercised in blowing, enkindling, and discovering vnto it, the causes of the loue of God?

For like as when two horses draw in a Chariot, the one cannot goe forwards without the other; euen so these two powers, to wit, the Will and Vnderstanding, be in such sort linked together, that ordinarily one cannot goe forwards without the other; (at the least, the Will cannot mooue without the Vnderstanding.) Thou seest now good Christian Reader, how inwardly and entirely the exercise of Consideration is annexed to the loue of God. For so much as a man can deuote (or very hardly) let himselfe to loue, vnlesse hee doe also consider, or haue before considered,

red, such things as may moue him
vnto this loue.

Besides, it is very needfull for
vs, to vse some exercise of Consi-
deration, not onely for the increa-
sing of this vertue of Charity, but
also for the preservation of the
same: that is to say, Consideration
is necessary, not onely that Charity
may increase; but also that it may
not faile and decrease, among so
many contradictions & stumbling
blockes, as it hath in this fraile and
miserable life. We see that a fish
being out of the water dieth forth-
with; and a drop of water, being
out of the Sea, is quickly dried vp:
and the fire being out of his natu-
rall Region, is incontinently consu-
med, vnlesse there bee some care
and diligence vsed to feede and
maintaine it, by putting oftentimes
wood vnto it, wherewith to pre-
serue it. Now the very like neede
bath the fire of Charity also to pre-
serue it in this life, where it is as it
were a Stranger and Pilgrime.
And the wood wherewith it must

*Charity is
as it were a
stranger in
this transi-
tory life.*

be preserved, is the Consideration of the benefits of Almighty God, and of his perfections. For each one of these things being well considered, is as it were a faggot or a firebrand, that enkindleth and enflameth this fire of the loue of God in our hearts.

Wherefore it behoueth vs, to nourish and maintaine this fire of Charity, oftentimes with the wood of Consideration, that this diuine flame may neuer faile in vs. According as Almighty God hath signified in the Law, when he said, *Upon my Altar* (which is the heart of the iust man) *there shall be alwaies fire.* And therefore let good diligence and care be taken euery day in the morning, to maintaine this fire of Charity with wood, (to wit, with the Consideration of all these things) that by this meane it may be alwaies preserved. And so is it said in the Psalme: *Through my meditation, there is enkindled a fire,* to wit, the fire of charity.

That

Leui. 6. 12

*That all vertues may be lost by discontinuance, and want of use
and exercise of
them.*

THis necessity of Consideration may be proued by another reason also. For we see by experience in all abilities and graces, both such as are naturall, as those also that are acquisite (I meane, gotten by our owne trauaile and industry,) that like as they increase by vse and exercise: euen so are they also forgotten, if wee leaue to exercise them.

And this we see plainly verified, euen in such things as be very naturall, and customably vsed. For what thing is more vsuall then the tongue and language, which a man is enured and acquainted withall, euen from his Mothers paps, and yet may it be forgotten in time, if it be not vsed and exercised? But what speake I of the tongue; seeing it happeneth some times, that

E c 3 when

when a man hath lien sicke in his bed, but onely foure or fiue moneths, hee can scarcely afterwards frame himselfe to goe again when he riseth, notwithstanding that going is a thing so naturall and so accustomedly vsed. Now, if the abilities which bee so naturall and so much exercised, doe so much decay when they be not vsed, what will the supernaturall abilities doe, which are but as it were certaine props and stayes adioyned vnto vs, to supply the defects of nature? And if Charity with all other vertues infused, be in like manner to bee reckoned in this account: in what case then shall we be, if wee doe but very seldome or neuer exercise our selues in them? For if that thing that is euen naturall, will be lost for want of exercise, how much more will that be lost that is supernaturall? And if that thing may bee lost that is fast riueted euen in our very bowels, what shall that doe, that is but as it were onely fastened vnto vs with little

little pinnes? Againe, if it be true that all amity and friendship is both preserved and increased, by meanes of familiarity and communication: and by the want thereof is vtterly quenched and lost, (according as *Aristotle* affirmeth) what shall then become of those persons, that haue no manner of communication with Almighty God at all? And what can wee hope of them that doe neuer speak with him, nor he with them, nor so much as thinke, consider, or treat of any heavenly matter?

Thou seest then (deare Christian Brother) of how great importance the exercise of Consideration, and communication with Almighty GOD is vnto vs, for the preservation of this vertue of Charity.

Ee 4

How

*How Consideration helpeth
Deuotion, and all other ver-
tues affectiue.*

SECT. IIII.

THE help of Consideration is no lesse behoouefull to be had for all such vertues as are called affectiue: that is, appertaining to the affection, whereof we haue made mention before. Among which vertues, one of the most principall is, Deuotion: which is a certaine heauenly ability and gift, that inclineth our Will to desire all such things with great affection and earnestnesse, as appertaine to the seruice of Almighty God, which is one of the things that man hath most neede of, in this state of nature corrupted. For we see by experience, that men doe sinne, not so much for want of vnderstanding, as for want of will: I meane hereby, that they sinne not so much

*What De-
uotion is.*

much for want of knowledge what is good, as for that they are vn-willing to doe the thing, that they know to bee good. And this vn-willingnesse proceedeth not of the nature of vertue, (which of it selfe is most sweet, delectable, and very agreeable to the nature of man,) but of the corruption of man.

Now, considering that this defect of our Will, is the very chiefe and principal impediment we haue to hinder vs from vertue & goodnes, our principall care must be, to seeke a remedy for the curing of this defect; for which purpose, one of the things that helpeth vs most, is Deuotion.

For Deuotion is none other thing but a heauenly refreshing, and a blast or inspiration of the holy Ghost, that breaketh and maketh his way thorow all these difficulties, shaketh off this heauinesse, cureth this loathsomnesse of our Will, and causeth vs to haue a taste and fauour in that thing, that was otherwise vnsauourie, and thereby

E c 5 maketh

*Our owne
will is the
principall
impediment
that hindereth
vs
fro vertue.*

*The wonderfu'l
effect that
deuotion
worketh in
a man.*

maketh vs. very prompt, agile, and quicke vnto all goodnesse. And this wonderfull effect of Deuotion, the seruants of God doe daily try, and perceiue by experience in themselves, at what time they haue some great and singular Deuotion. For then they finde themselves more willing and lusty vnto all labour, and paines, then they bee at other times. And then it seemeth, that the youth of their soules reioyceth, and is renued; and then they try by experience in themselves, the truth of those words of the Prophet, where he saith, *They that trust in the Lord, shall renue their strength: they shall take wings, as it were of an Eagle, they shall run and not be weary. they shall goe and not faint.*

Psa. 103. 5.

Esa. 40. 31

That Deuotion is a continuall spring of good and holy desires.

Deuotion hath also another property, which is, to be as it were

were a certaine fountaine, and perpetuall spring of good and holy desires. For which cause in the holy Scriptures, it is commonly called an oyntment, which is compounded of many sundry sorts of odoriferous spices, and thereby yeeldeth out from it many sweete odours. Now the very like operation hath deuotion also, for the time it endureth in our hearts, for so much as it wholly spreadeth it selfe abroad into a thousand sundry kindes of holy purposes and desires, the which the more they increase and are dilated, the more doth the stench of our appetite decrease and diminish, which are the euill desires that proceede from the same. For like as the euill saour in a sicke mans Chamber, is not so much perceiued when there is a little Frankincense, or some other odoriferous thing burnt therein: euen so the saour of our euill desires is not so much perceiued, so long as the most sweet saour of this prebious

wohol
oynt-

Cant. i.
& 4.

oyntment continueth within vs.

And for so much as it is certaine, that all the corruption of our life; commeth of the corruption and sterch of our appetite, and of the euill desires that proceed from the same; it shall be our part therefore, to vse great diligence in procuring this heavenly oyntment of deuotion, which is of very great force and efficacie, to diminish and consume this pestilent corruption.

And in like manner, as Consideration serueth in all the premisses, euen so doth it also serue and further all the other vertues before mentioned; which are, *The feare of G O D: The sorrow for our sinnes: The contempt of our selues; wherein consisteth the vertue of Humilitie, and Thankes-giving vnto Almighty God for his benefits.*

For (as wee haue said before) there can bee no good affection in the will, vnlesse it proceede of some consideration of the vnderstanding: For how can a man haue
sorrow

sorrow and contrition for his finnes but by considering the filthinesse and multitude of them ? The losse we receiue by them ? The hatred Almighty God conceiueth against them ? And withall, how polluted the soule of man remaineth by reason of them ?

Againe, how can a man stirre vp his heart vnto the feare of God, but by considering the Highnes of his Maiesty, the greatnesse of his Iustice, the profoundnesse of his Iudgements, the multitude of his owne finnes, with other the like thinges ? How can a man humble and despise himselfe with all his heart, vnlesse he consider the great number of his owne frailties, infirmities, falles, and miseries ?

For if Humility be (as *St. Bernard* affirmeth) the contempt of our selues, which proceedeth of the knowledge of our selues, it is manifest, that the deeper a man shall wade by meanes of Consideratiō into this knowledge of himselfe, and the more he shall digge into this dung-hill,

S. Bernard.

hill, the better and more truly shall he vnderstand what he is of himselfe, and the more shall hee contemne and humble himselfe.

Now to speake of thankesgiuing vnto Almighty God for his manifold inestimable benefites, out of which doe proceed those songs & praises of God (which is a principall part of true Religion) from whence (I say) doth this rendring of thanks proceed, but from the profound consideration of the same benefites? For the more a man shall by meanes of Consideration penetrate, and vnderstand the greatnesse and excellency of Gods benefites, the more is hee prouoked to praise, & giue thanks vnto Almighty GOD, with all his heart for the same.

John 1.2

I doe heere also passe over the contempt of the world, and the hatred of sinne, with other the like vertuous affectious, which next after Grace, doe proceed of this exercise of Consideration, which is the spirit & prouoker of them all.

and the oyle wherwith the Lampe of all these vertues & good affecti-
ons, and of other the like graces,
are still nourished and maintained.

*How Prayer ioyned with
Consideration, helpeth all the
vertuous affections.*

SECT. V.

PRayer likewise when it is ioyned with Consideration (as ordinarily it is wont to be) helpeth no lesse then Consideration it selfe: yea, sometimes it helpeth much more. For Consideration commonly is not occupied any further, but onely about enkindling of some one of the vertuous affecti-
ons; but Prayer when it is attent and deuout, and is withall accom-
panied with Spirit and feruency of minde, is wont to stirre vp all these vertues aforesaid. For when the soule presenteth herselfe be-
fore Almighty GOD, with an earnest

earnest great desire to appease his wrath, and to desire him of mercy, then there is no stone so hard, but that it is mooued hereunto.

I meane hereby, that there is no holy affection, but that it is then wholly exercised and imployed to this purpose. And it fareth in this case as it doth with a Mother, that is desirous to still her Childe, or as it doth with a good and louing Wife, that hath a desire to pacifie her Husband when she perceiueth him to be angry; in which cases, they are wont to omit no meanes they can deuise, that may any wise further the matter.

*The Office and effects of
Prayer.*

IN the exercise of Prayer, the religious soule accuseth herselfe before Almighty God; there with the Publican shee is confounded; and ashamed for her sinnes and offences: there she purposeth an amendment of life; there she humbleth

bleth herselfe, and trembleth before the supream Diuine Maiesty. There she belieueth ; there she hopeth ; there she loueth ; there she adoreth ; there she prayseth ; there she giueth thanks for all benefits ; and there she offereth Sacrifice vnto Almighty God , both for herselfe, and for all her neighbours. All these things be performed in a deuout Prayer.

And because the habites of vertues doe increase with the exercise of their actes, hereof it proceedeth, that the soule by meanes of this exercise of Prayer, remaineth very much beautified, and perfitted in these vertues, as *Laurentius Iustinus* affirmeth in these wordes : *In true and earnest Prayer, the soule is cleansed from sinne : Charity is nourished : Faith is illuminated : Hope is strengthened : the Spirit is comforted : the Bowels are mollified : the Heart is quieted : Truth is discovered : Temptation is overcome : heauinesse is put to flight : the senses are reuined : the strength that was*
weake-

weakened, is repaired : luke-warmnesse is abandoned : the rustinesse of vices is consumed : and in this exercise the linely sparkles of Heavently desires doe arise, and shew themselves, among which burneth the flame of the loue of God.

By this wee vnderstand, that Prayer is a most conuenient exercise, for that man that mindeth to reforme his manners and life, and to change himselfe into another man; as our Sauour hath plainly signified vnto vs, in the mystery of his glorious Transfiguration, whereof S. Luke writeth thus; That as he was Praying in the Mount, hee suddenly Transfigured himselfe in such wise, that his face shined very bright like the Sunne, and his garments became white, like snow.

Luk.9.28.

Why our Sauour would Transfigure himselfe rather at the time of Prayer, then at any other time.

O Vn Sauour could right well haue transfigured himselfe at other

other times then at Prayer, if it had pleased him; but he would of very purpose bee transfigured whiles he was at prayer, to signifie vnto vs in the transfiguration of his body, what vertue Prayer hath to transfigure our soules: that is, to make them to loose the customes of the olde man, and to cloath them with the new man, which is Created after the Image of God. There it is, where the vnderstanding is illuminated with the beames of the Sonne of Iustice, and where the garments & ornaments of the soule are renued, and become whiter then snow. This is the very thing, that Almighty God signified to holy *Iob*, when he said; *What? Is it by thy wisedome that the Hauke pruneth and changerth her feathers, when she beateth her wings against the South?* Certainly, it is a thing greatly to be wondered at, that this Bird knoweth how to cast off her olde feathers, and how to feather herselfe with new. And that for this purpose,

Prayer
hath great
vertue to
transfigure
our soules.

Iob. 39. 29

purpose, she seeketh the hot ayre of the South, that with the heate thereof, her pores may be opened, and with her mouing, the olde feathers fall off, and so giue place to the new that begin to spring out. But how much more wonderfull is it, to see a soule vncloath her selfe of *Adam*, and to put on Christ? To change the conditions of the olde man, and to adorne her selfe with the conditions of the new man? Now this change that is so wonderfull, is then wrought, when the deuout soule turneth him selfe to the South, and there beateth her wings in the ayre. And what is it to turne her selfe to the South, but to lift vp her spirit to the Consideration of the Eternall light, and to the beames of the true Sonne of Iustice?

And what is it to beat the wings in the ayre, but to be there sighing and panting with heauenly affections & desires, calling vpo almighty God with great anguish of minde, and desiring most humbly his fauour

fauour and grace? For then bloweth the ayre of the South, that is, the Heauenly refreshing of the holy Ghost, who with his temperate heat and sweet mouing, strengtheneth and helpeth vs, to cast off all the olde feathers of the olde *Adam*, that they may giue place to the new feathers of vertues and holy desires, which there doe begin to grow and bud out. And this is that thing *Ecclesiasticus* signified by other wordes, when hee said: *They that feare the Lord will prepare their hearts, and sanctifie their soules before him.*

Eccl.1.18.

The which is principally done in the exercise of deuout Prayer: For there it is, where the soule presenteth her selfe most familiarly before Almighty God (as *S. Bernard* saith.) And there it is, whereby approaching neare vnto the eueralting light, she seeth more clearly her owne defects, and so bewaileth and accuseth them, and seeketh remedy for them, desiring the Lord of his grace, and fully purposing

posing an amendment on her part; and thus by little and little, shee sanctifieth and amendeth her life.

Thou seeest now good Christian reader, what a great helpe this exercise of Consideration is, towards the obtaining of those most high and excellent vertues, which are (as wee haue said) peculiar to a Christian man.

How Consideration helpeth towards the obtaining of the foure Cardinall vertues: which be, Prudence, Iustice, Fortitude, and Temperance.

SECT. VI.

BESIDES, Consideration helpeth also (after a sort) towards the obtaining of the other foure vertues, called Cardinall vertues: which be Prudence, Iustice, Fortitude, and Temperance, as St. Bernard plainly affirmeth in his Booke of Consideration, by these words;

First

The wonderfull effects of Consideration.

First of all (saith he) Consideration purifieth and cleanseth the very fountaine from whence it proceedeth: which is the Soule. Besides that it governeth our naturall passions, it directeth our workes, it correcteth our faults, it frameth our manners, it beautifieth and directeth our life: to be short, it giveth knowledge to a man, of things both Divine and humane. It is Consideration that distinguisheth things confounded, it recollecteth those that be scattered abroad, it searcheth secrets, it seeketh for truthes, and tryeth and examineth such things as are indeed but apparant and counterfeit. It is Consideration that disposeth for the time to come, and thinketh of the time past, providing for the one, and bewailing the others, that so nothing may remaine without correction and due chastisement. It is Consideration that in the middest of profferity foreseeeth aduersity, and therefore is not dismayd when it cometh: for that it hath preuened the same before hand with Consideration.

Of

Of which two thinges, the one appertaineth to Prudence, the other to Fortitude.

It is Consideration that sitteth downe as a Iudge, to giue sentence betweene pleasure and necessity, and appointeth to euery of them their bounds and limits: giuing to necessity that which is sufficient, and taking from pleasure that which is superfluous; and in so doing, it maketh and formeth the vertue of Temperance, whereunto this Office appertaineth.

Thus farre be the wordes of St. Bernard, whereby thou maist perceiue, how great and generall a helpe Consideration is, towards the obtaining of these vertues.

*How Consideration helpeth
to resist vices.*

SECT. VII.

Consideration doeth not onely helpe to obtaine vertues, but also

also to resist the vices that be contrary vnto them. For what kinde of temptation is there, against which a man doth not fight, with the weapons of prayer and Consideration? For although it be most necessary to vse other weapons for this purpose, as fasting, almes-deedes affliction of the body, and keeping it vnder, and to eschew the occasions of euils, with other like things; yet at a suddaine, what other weapon can bee deuised more ready, and as it were, euer at hand, then prayer and Consideration? With what other weapons doth the iust man fight, and ouercome in these battailes, then with them?

If he be assaulted with the cogitation of carnall pleasure and delight, hee hideth himselfe wholly in the holes of the Rocke, that is, in the precious wounds of our Saviour Christ crucified. If hee be assaulted with anger and desire of reuenge, he thinketh vpon the wonderfull patience and meekenesse of

our Sauour Christ, and vpon those sweete words hee spake, when hee desired pardon on the Crosse for those very persons that crucified him.

If hee be inticed with gluttony and delicious fare; if he be assured with the desire to sleepe in a soft bed, and to leade a delicate and wanton life, he listeth vp his eyes, and considereth the bitter gaule and vinegar, which that fountaine of life, our sweet Sauour Christ, dranke vpon the Crosse, and also the hard bed of the Crosse whereupon hee died: and the painefull and austere troublesome life, which he led for our sakes. When he beginneth to be puffed vp with pride, he considereth the greatnesse of our Sauour Christs humility. When he is moued with couetousnes, he considereth the extremity of the poerty of our Sauour Christ. When sleepe and slothfulnesse maketh him to become heauie and dull, hee considereth the painefull watchings and trauailes that our
Sauour

Sauour endured for vs in his prayers.

When he is wearied with the troublesome labours and paines of this present life, he considereth the greatnes of the heauenly treasures, and glorious delights, which hee shall receiue in the life to come. When hee is tempted with the fickle pleasures and delights of this miserable world, hee considereth the euerlastignes and bitternesse of the horrible paines and torments of hell fire.

When he is molested and wearied with the Crosse, hee thinketh vpon the vertuous examples of the Martyrs, of the Apostles, and of the Prophets, and with the consideration of that which is past, he causeth all that he doth presently, to seeme little vnto him. And when it so happeneth, that with all these defensiuces he cannot well sustaine the weight of his burthen, he addeth them vnto the diligence of Consideration, the voice of Prayer, calling and crying with great

anguish of minde vpon Almighty God, who (be you well assured) will neuer forsake them that call vpon him, but promiseth that hee will giue eare vnto them; and hath giuen vs very manifest and sundry examples, that hee neuer forsooke them that called vpon him with all their hearts.

Psal. 142.
1, 2.

This is that, which the holy Prophet King *David* affirmeth in many places hee did, when hee sawe himselfe compassed about with the snares of his enemies, and with tribulations, saying; *I cried vnto the Lord with my voyce: with my voyce I prayed vnto the Lord. I poured out my meditation before him, and declared mine affliction in his presence.*

How

*How Consideration exclu-
deth not other particular
helps vnto vertues.*

SECT. VIII.

HOwbeit, let no man for all this imagine, that hereby is excluded the particular labour and study, that is to bee vsed about euery one of the other vertues, for that Consideration is so great a helpe to obtaine them; For so much as generall helps doe not exclude the particular helps that be required in euery thing. And the generall helps required towards the obtaining of all vertues, are not onely Consideration, but also Fast- ing, Prayer, hearing of the Word, receiuing the Sacrament of the body and bloud of Christ, with other the like vertues, which bee generall helps and prouocations vnto all vertues. But besides these generall helps that doe giue light

*Note the
generall
helps vnto
all vertues.*

to the vnderstanding, and mooue the will to goodnesse; it is very requisite also to vse the proper exercises of the same vertues, whereby to roote, and make the habites of them more perfect by vse, and to cause a man to haue a more promptnesse and facility, in the exercise of good workes. For otherwise, like as the sword that neuer commeth out of the scabbard, is commonly very hard to be drawn out, at the time that a man hath neede to occupy it: euen so whosoever dooth neuer exercise himselfe in the acts of vertues, shall neuer be prompt or quicke in doing them, when he shall haue neede to vse them.

And although Charity bee the greatest, and most generall helpe wee haue vnto all vertues, yet Consideration is, as it were, the generall instrument of Charitie, whereby to attaine vnto all goodnesse, as wee haue heere declared. And therefore, like as the soule is the first beginning of all the works
of

of man , and yet it vseth natural
heate, as a generall instrument vn-
to all such things as it doth : euen
so is Charitie the beginning of all
our good workes, and yet Charity
vseth Consideration and Deuoti-
on, as generall instruments to bring
them to passe.

*Charity is
the begin-
ning of all
our good
workes.*

So that it is no derogation to
Charity, to giue this preheminance
vnto these vertues : for so much as
this preheminance belongeth vnto
Charity, as to the Mistris and prin-
cipall agent : but to Consideration
and Deuotion , as to her instru-
ments and helpers.

Ff 4

How

*How the exercises of Prayer,
Consideration, and Meditati-
on, &c. appertaine not onely to
Clergie persons, (though prin-
cipally vnto them,) but
vnto the Laitie
also.*

SECT. IX.

BV T peraduenture thou wilt
say, that these exercises of
Prayer, Consideration, and
Meditation, doe appertaine onely
vnto Clergie persons, and not to
the Laitie. True it is I graunt, that
these exercises doe principally ap-
pertaine vnto Clergie persons, by
reason of their state and profession
of life: but yet neuerthelesse, the
Laitie are not excused of vsing
the exercise of Prayer, if they
mind continually to preferue them-
selues, and to liue in the feare of
G O D, without committing any
deadly sinne. For the Laitie are
bound

bound to haue Faith, Hope, Charity, Humility, the feare of God, Contrition, Deuotion, and an hatred againſt ſinne.

What Laymen are bound to haue.

Now ſeeing all theſe vertues be for the moſt part vertues affectiue, (as wee haue already declared) which affections moſt neceſſarily proceede of ſome conſideration of the Vnderſtanding: if this conſideration be not exerciſed, how ſhall theſe vertues be preſerued? How ſhall a man help himſelfe by Faith, if he do not ſometimes conſider ſuch things as his faith telleth him? How ſhall he be enkindled in Charity, and ſtrengthened in Hope? How ſhall hee bridle himſelfe with the feare of God? How ſhall hee be moued to Deuotion, to ſorrow for his ſinnes, and to the contempt of himſelfe, (wherein conſiſteth the vertue of Humility, which appertaineth vnto all kinde of perſons) if he doe not conſider thoſe things, wherewith theſe affections are wont to be enkindled, according as we haue before declared?

Neither ought a man to passe ouer these things in the exercise of Consideration, with too much speed and in post haste. For among the miseries of mans heart one of the greatest is, that it is so sensible to vnderstand the thinges of the world, and so vnsensible to vnderstand the things appertaining vnto Almighty God; Insomuch that vnto the one, it is as it were a very dry reede: and to the other, as it were greene wood, that cannot be set on fire and enkindled, but with very great labour and trauaile.

Wherefore we must not in our exercise of Consideration, passe ouer these things in such haste, but stay, and pause for a time in them, more or lesse, according as the holy Ghost shall instruct vs; and according also, as the businesse and occupations of euery man in his state and vocation of life shall giue him leaue. And it is not a matter of meere necessity, to haue certaine times appointed euery day for Consideration.

Vnto

Vnto these things yee may adde furthermore, the dangers of the world, with all the great difficulties men haue, to preserve themselves without deadly sinne, in a body so euill disposed, and in a world so dangerous, and among so many enemies, as wee haue continually assaulting vs on euery side. And therefore, if, for that thou art no Clergie man, thy state of life doe not binde thee vnto so much exercise of Prayer and Meditation: yet the greatnesse of the danger, wherein thou liuest in the world, must needs binde thee to vse some exercise therein.

The state of a Clergie man, I confesse, is greater then thine, but thy danger of falling into deadly sinne, is also greater then his. For the Clergie man is protected and garded by his study, by obedience, by prayers, by fastings, by saying daily diuine Seruice, by the austerity of his Ministry, by good company and holy conuersation, and by all other spirituall exercises:

but

*Note why
the Laity
live in more
danger of
falling into
deadly sinne
then the
Clergie.*

but the Lay-man, liuing, practising, and dealing daily and hourelly in the throng and presse of the world (besides that he is destitute, and vnprouided of all these great helps and safegards) he is compassed about on all sides, with Dragons and Scorpions, and treadeth alwaies vpon Serpents & Basilisks: I meane, the dangerous conuersation with wicked persons, and the continuall occasions and temptations of falling into deadly sin, both at home and abroad, within himselfe, and without himselfe, both at doores and at windowes, and hath a thousand seuerall diuellish engines and snares, layde to entrap him at all times both day and night.

Among all which dangers and temptations, for him to keepe his heart pure, and his eyes chaste, and his body cleane, in the midst of the raging fires of youth, of naughty company, of lewde conuersation, and among so many euill examples of this wicked world, where there

there is scarcely heard one word of God ; but rather jesting and scoffing at all such as be giuen to vertue and godlinesse, it is one of the greatest wonders that Almighty God worketh in the world. Wherefore, if the Clergy man ought to bee alwayes armed, because he is by his profession a man of warre : Euen so must the Layman be armed also, by reason of the great perill and danger hee liueth in. For aswell doe they goe armed, that haue enemies, as those that be Soldiers, and men of warre.

The Souldiers goe armed by reason of the bond and duty of their profession; and the others goe armed by reason of their necessity. Among which Spirituall weapons wee doe not onely place Prayer, Consideration, and Meditation; but also Fasting, diligent hearing of the Word Preached, reading of deuout Bookes, often receiuing of the holy Sacrament, auoyding euill company, resisting the occasions of sinnes, with all other bringing

ing vnder of our rebellious bodies.

All which thinges be, as it were a certaine bryne and pickle, to keepe and preserue this corruptible and euill inclined Flesh of ours, that it breed not Wormes and stench in it. For vndoubtedly, since the corruption of Originall sinne, it is the greatest and hardest matter of the world, for men to keepe themselves any long time without deadly sinne, liuing in such a corrupt and dissolute wicked world as this is. For if those very persons, that doe vse all the spirituall helpes and exercises, are, all that notwithstanding, much molested with the feare, and danger of falling into deadly sinne; what shall become of those, that doe neuer vse any of all these spirituall exercises scarcely in all their life?

And if the holy King *David*, and many other Saints (that liued so warily and vertuously, and went armed with so many Spirituall weapons) did notwithstanding take such great falles, at what time

time the occasions of sinne were ministred vnto them, what shall become of them (trow yee) that make none account at all of any of these Spirituall exercises?

An answer to an Obiection, that some sloathfull Christians doe make against the holy exercises of Prayer, Meditation and Consideration, saying; that they are bound to no more, but to keepe and obserue the Commandements of God, and of his Church.

SECT. X.

BVt thou wilt say, I am not bound to keepe any more then the Commandements of Almighty GOD, and of his Church. True it is, I grant. But yet to keepe well this wall, wee haue need of a fore-wall or bulwarke; & to keep this vessel, we haue need of a Cupbord to keepe it in; and to raise vp this building, wee haue need of

of a scaffold, and other engines to raise it vp withall. I meane heereby, that to keepe the Law of God, we haue need of many thinges, to strengthen & encourage our hearts for the keeping and obseruation of the same Law.

For if the Nature of man were in so good plight as it was before sinne, then were it a very easie matter to fulfill our duty herein; but now (alas) hauing so many lets and contradictions, we haue need euer to haue two Cares, the one how to keepe the Law of God; and the other how to strengthen our heart, that it may ouercome the impediments and contradictions that doe hinder vs from fulfilling the Lawes and Commaundements of God.

Nehe. 4. 7 When the Children of *Israell* returned from the Captiuitie of *Babylon*, they went about to build *Ierusalem* againe, and they intended to doe nothing else but only to build; but because the borderers round about them, sought to hinder them

in

in their building, their labour and trauell was thereby doubled. So that they were constrained to appoint the one part of the people to attend to the building, and the other to fight and driue away their enemies from the wall.

Now in our case, whereas there be so many enemies that doe daily and houely seeke to hinder vs in this Spirituall building of vertues; the Devils on the one side, with a thousand subtile snares and deceits; the world on the other side, with a thousand kindes of scandalous offences and euill examples; and the Flesh in the midst, with diuers and sundry kinds of appetites, which be so fiery and so contrary to the Law of God, (for God requireth Chastity, and the flesh longeth after sensuality; God requireth Humility, and the flesh seeketh after vanity; God would haue Austerity of life, and the flesh hunteth after delights and pleasures :) if now there be no spirituall weapons exercised to driue away

away these enemies ; if there be no medicines vsed to cure this corrupted Flesh , how shall a man keepe Chastity among so many dangers ? Charity among so many scandalous offences ; Peace among so many contradictions ; Simplicity among so many malicious deceipts ; cleannesse of life, in a body so filthy : and Humility, in a world so much giuen vnto pompous pride and vaine glory.

Now to cure this Flesh, and to make resistance against these enemies , that doe hinder vs in this building of vertues, we haue need of other vertues. Some to carry the burthen, and some others to helpe vs to carry the same. For the vertue of Chastity fulfilleth the burthen of the Commaundement, which saith; *Thou shalt not commit Adultery* : but Fasting, Prayer, auoyding of occasions of sinne, and other the like holy exercises , doe helpe to mortifie the flesh, that it may be the better able to beare this burthen.

All

All which vertues, although they be not alwayes of precept & bounden duty, yet are they oftentimes of very necessity, and bounden duty to be exercised, whensoever the danger we be in is so great, that it requireth the exercise of them, for the keeping and fulfilling of the Commaundements.

But among these vertues, and defensives (that doe helpe vs to obserue the Commaundements) one of the most principall is Prayer. For Prayer is a principall meane to obtaine Grace, which is the thing that is of chiefest force, to sustaine the burthen of the Law of God.

And therefore *Ecclesiasticus* saith, *Hee that keepeth the Law, multiplyeth Prayer.* For whereas he seeth by experience, that none can keepe the Law of God (by the obseruation whereof euerlasting glory is obtained) without the Grace of God, he helpeth himselfe by prayer to obtaine Grace, by meanes whereof hee may be able to keepe the Law of God.

Eccl. 35.1.

*Math. 19.
17*

The

Sap. 8.21.

1. Cor. 15.

10.

Phil. 2.13

& 4.13.

The Law commandeth vs to be Chaste. But besides this, the Holy Ghost addeth, and saith by the Wise man : *Vnderstanding that none could bee chaste, unlesse thou (O Lord) diddest giue him grace for the same, and it was a great grace to know whose giift it was. I went vnto the Lord, and I demaunded of him this grace with all my heart.*

Whereby thou mayest see (according as we declared in the beginning) that the Wall hath need of a fore-wall or Bulwarke, and the Vessell hath need of a Cupbord to keepe it in ; and some vertues haue need of other vertues to defend and guard one another.

Now if this be true, that thou art bound to keepe the Law of God, and not to comit any deadly sinne, it is good reason, that thou doe seeke out all such meanes, as may helpe thee to keepe the same Law, and to preferue thee without deadly sinne.

The which meanes, although generally they be but of counsell, yet

yet sometimes they may bee of precept, when the necessity of exercising them (as we haue said) is so great, that without the vse of those meanes, the very Commaundements themselues cannot bee kept and fulfilled, as all the learned Diuines doe affirme.

Howbeit euery Christian, that hath an earnest desire of his saluation, ought not to expect, and delay the seeking for these remedies, vntill the very last and extreame danger, when the knife is already at his throat ; but hee ought to make good prouision, and to furnish himselfe before hand, by meanes of these foresaid Spirituall exercises, that hee may liue more safe and secure, from the perill of breaking Gods Commandements.

*Of the matter of Consideration.***SECT. XI.**

HAuing now spoken both of the profite and necessity of
Confi-

Consideration, and our hearts being now well affected herewith towards this vertue, let vs begin to treat of the matter of Consideration, which consisteth of certaine Godly and deuout Considerations, which are of greatest force to induce vs to the loue and feare of God, to the abhorring of sinne, and contempt of the world. For which purpose there bee no Considerations better, nor of greater force and efficacie, then those that are taken out of the principall Articles and mysteries of our Faith; as the bitter Passion and Death of our Saviour; the remembrance of the terrible day of Iudgement: of the horrible torments of Hell; of the glory of Heauen; of the benefites of Almighty God; of our sinnes; and of our Life and Death; for every one of these pointes being well waighed and considered, bee able to prouoke our hearts very much to all the effects aboue mentioned.

These

These very pointes Bonauenture hath treated, in a Booke that he intituled *Fascicularius*, and hath deuided them into the seauen dayes of the Weeke. And thus he did, that a man might haue euery day new food for the Soule, and new prouocations vnto yertue; and so auoyde the tediousnesse that hee should otherwise haue, in thinking alwayes vpon one same matter.

And for this cause it seemeth good vnto me, to follow that same diuision, and if there bee any that shall not well like of this diuision, but will follow some other, he is at free liberty to doe, and hath also examples to follow therein: for it importeth not much, what order and diuision he follow in the same. And surely that is the best order to bee vsed in these matters, that each man findeth to be best for himselfe, and wherein hee taketh most profit and commodity.

That

That the word of God, and the Consideration of Heauenly matters, bee the food of our Soules.

Moreouer, I thought it expedient, considering that the food and sustenance of our soule is the word of God, and Consideration of heauenly matter, (for therewith is our soule sustained in the Spirituall life, which consisteth in the loue and feare of God) that like as wee giue ordinarily to our bodyes the refection twice euery day, to preserue it from fainting in this life; euen so wee should also giue to our soule her ordinary refection twise euery day, that she faile not in her life. Howbeit that is not a thing of bounden duty, nor of precept: but only of wholsome counsell, especially considering, that the holy Saints, Prophets, and Apostles, haue vsed this exercise more oftentimes.

Wee reade, that the Prophet
Daniell

Daniell withdrew himselfe to this exercise three times a day; and the Prophet *Daniel* also vsed to praise God seauen times in the day. And for this cause haue we heere assigned two kindes of Meditations: The one for the Morning, which treateth of those points & matters here before mentioned; The other for the Euening or Night, which treateth of the most bitter Passion of our Redeemer.

But if any man shall haue such want of time, or of deuotion, that he cannot withdraw himselfe vnto this exercise twice in the day, let him yet finde the meanes to withdraw himselfe thereunto at the least once in the day. And that he may not loose the fruit thereof, he may exercise himselfe one weeke in the one sort, and another weeke in the other sort. And in so doing, he may taste and take profite of all these Godly instructions, which we haue heere set forth vnto him.

Dan. 6. 10

Psal. 119.
164.

Gg

Of

*Of the Five parts that may
bee exercised in
Prayer.*

CHAP. II.

I. Preparation.

BEfore we enter into Prayer,
it is very requisite that wee
doe first prepare our hearts
vnto this holy exercise; following
therein the manner and custome of
Musitians, who vse to temper and
tune their Lute, Viall or Instru-
ment, before they play vpon it.
And therefore Ecclesiasticus saith;
*Before thou Prayest, prepare thy
selfe, least thou bee as one that tempt-
eth God.*

Eccle. 18.
22.

*What it is
to tempt
God,*

To tempt God, is to desire that
he should worke a myracle in such
things

things as may bee done by other ordinary meanes. Seeing therefore that the Preparation of the heart is such a principall meane to obtaine Deuotion; hee that goeth about to obtaine it without this meane, sheweth himselfe to haue a desire, that Almighty GOD should worke a myracle therein, the which, as *Ecclesiasticus* saith, is as it were a tempting of God.

2. Reading.

After Preparation, it followeth that a man doe reade that matter which he hath to meditate vpon that day, according to the diuision of the dayes of the weeke, which wee haue made heretofore. And this manner of Reading, is vndoubtedly very necessary for such as are nouices and young beginners in this exercise, vntill such time as a man doe know what hee ought to meditate vpon.

Gg 2 3. Of

3. Of Meditation.

Afterwards, when by the vse and practice of certaine dayes he is well instructed therein, then this reading shall not bee so needfull, but that hee may forthwith proceed vnto Meditation.

4. Thankesgiuing.

Col. 4. 2.

After Meditation; there may follow out of hand a deuout giuing of Thankes to Almighty GOD, for all such benefits as we haue receiued: the which ought euermore to accompany all our Prayers, according as the Apostle exhorteth vs, saying; *Occupy your selues very earnestly in Prayer: watching therein with Thankesgiuing.*

For as Saint *Augustine* saith; What thing is there that wee can better conceiue in our hearts, better pronounce with our mouthes, and better write with our Pens, then

then this short sentence *Deo gratias*, Thankes bee vnto God? Nothing can be said more briefly, nothing can be heard more sweetly, not vnderstood more ioyfully, or done more fruitfully.

5. *Petition.*

THe last part is Petition, which is properly called Prayer, wherein wee desire of Almighty God all such things as are be-
hoouefull, aswell for the saluation of our selues, as of our neighbours, & of all the whole Church of God.

These fiue parts may be exercised in Prayer; and among other profits and commodities, that are wont to come thereby, this is one, that these points being duely exercised, doe minister vnto a man great plenty of matter whereupon to meditate; setting before him all those diuersities of meates, that in case he list not eate of one, he may yet eate of another; and that when he hath made an end of meditation

in one matter, he may forthwith enter into another, and so finde variety of matter wherein to continue his meditation.

I know right well, that neither all these partes nor this order, is alwayes necessary for all persons. Howbeit, this manner may serue very well for all such as are but nouices and young beginners in this exercife, that so they may haue some order and direction, whereby to direct themselues at the beginning. For certaine it is, that some thinges be necessary in the beginning to teach an Art, which afterwards, when they be once knowne are but superfluous. And therefore, of any thing that shall be here treated, I will not that any man should thinke, that I intend to make the same a perpetuall law or generall rule. For mine intent is not in these Instructions to make any law, but onely to shew an introduction, for the direction of all such persons as are but nouices and beginners in this way. In which course,

course, after that they shall be once entred by following this introduction, then the very vse and experience they shall haue in this exercise, and much more the Holy Ghost will teach them each thing that they haue to doe herein. The which being once said in this place, I desire it may be vnderstood in all the rest of this Booke.

Of Preparation, which is a thing very requisite to be used before Prayer and Meditation.

SECT. III.

NOW it shall bee requisite for vs, to treat particularly of euery one of these five partes aforesaid, and first of Preparation, which ought to goe before the other.

We said euen now, that it was needfull to vse some preparation of our minde before wee enter into Prayer. This Preparation may be made diuers manners of wayes.

*Preparatio
vnto prayer
may bee
made di-
uers wayes.*

*Preparatio
by considering our
owne finnes*

Prou. 18
17.

Exod. 3.5

Exod. 19.
10.

For a man may dispose himselfe vnto Prayer, by calling to minde his finnes and offences; and namely, such finnes as he hath committed that present day, and hee may accuse himselfe of them, and desire of the Lord pardon for them, according to the saying of the Wise man, *The iust man at the beginning is an accuser of himselfe.*

This manner of Preparation, seemeth to bee as it were the pulling off of our hose and shooes to enter into the Holy land, and (as it were) the washing of our garments to goe to receiue Almighty-GOD, when he cometh to treat with men and to teach them his holy Law.

This manner of Preparation we are taught to vse euen by Nature it selfe. For we see it is a common manner, that when wee goe to request any benefite of any friend of ours whom we haue offended, we doe first desire of him pardon and forgiveness, before we demaund any other thing of him.

This may be done sometimes with

with the heart onely, and sometimes by saying the generall Confession, or the fiftie one *Psalme*; or some other like penitent Prayers. Wherein good heed must be taken, that these Prayers bee not said in post haste, but with as great quietnesse, attention, feeling and repentance of heart as we can.

Howbeit, a man ought not to stay ouer-long in this consideration of his sinnes, (as some persons doe, that both begin and end herewith, yea, and passe all their whole life therein.) For albeit this consideration of our sinnes be alwayes good (and at the beginning very necessary) yet it is meete that it be with such moderation, as that it occupy not that time which should be bestowed about other better matters. Neither is it needfull in this exercise, for a man to consider very particularly his sinnes, and namely such, as the remembrance whereof may mooue him to some euill cogitations: but it is sufficient to make (as it were) a bundle of
G g 5 them

them all, and to drowne them in the bottomlesse Sea of the infinite goodnes and mercy of Almighty God, with good hope to receiue pardon and remedy of him for the same.

We may also prepare our selues vnto Prayer, by considering the Maiefty and greatnes of that Lord vnto whom wee goe to speake in prayer. For this consideration will teach vs, with what great reuerence and humility, and with how great attention, it behoueth such a miserable Creature as man is, to speake vnto a Lord of so great Maiefty as Almighty God is, concerning a matter of so great importance as is his owne saluation.

*Preparatio
by considering the
Maiefty of
God.*

Wisd. II.
119

But that thou mayst vnderstand somewhat of the Maiefty of Almighty God, thou must consider, that the Heauens, the Earth, and all that is Created, is no more before the Maiefty of Almighty GOD, then a little Emet, or (as the Wise man saith) a grainē of waight in the ballance.

Now

Now if all Creatures be no more then an Emet before him, what shalt thou then seeme to be before him, that art so small a part of the world? This consideration of the Maiesty and greatnes of Almighty God, is as it were a profound reuerence, that the soule maketh within it selfe, before the throne of that supream Maiesty, at what time shee entred into his Pallace to speake with him.

With this manner of Humility and reuerence, the Sonne of God taught vs to Pray, when making his prayer, hee cast himselfe prostrate vpon the ground: giuing vs thereby to vnderstand, how humble and lowly a man ought to bee; and how much he ought to consider of his owne basenesse and vilenes, whensoever he goeth about to speake vnto Almighty God. With this spirit and humble reuerence, a man may repeate those wordes of the holy Patriarch, where he saith: *I will speake to the Lord, although I be but dust and ashes.*

Math. 26.

39.

The example of Christ teacheth vs how to prepare our selues to pray.

Ge. 18. 27

That

That it is very good to consider before-hand, for what purpose and end wee goe to pray unto Almighty God.

BUt aboue all this, it shall helpe vs very much in this Preparation, to consider well what we goe about to doe, when we settle our selues to Prayer. For if wee doe well consider it, we goe to pray for none other purpose, but to receiue the spirit of God, and the influences of his Grace, and the ioy of Charity and Deuotion, wherewith we see how the soules of iust persons are replenished at the end of their long and deuout Prayers.

Now this being so, thou mayest perceiue hereby, with how great Humility and reuerence, and with how great attention and deuotion, thou oughtest to come, when thou doest open the mouth of thy soule to receiue Almighty God. Consider with what great and fervent Deuotion the holy Apostles were enflamed,

inflamed, at what time they expected and looked for the coming of the holy Ghost, and by that mayest thou vnderstand, how thou oughtest to prepare thy selfe, when thou goest about to looke for and receiue the same holy Ghost, albeit it be not in such plentifull and abundant wise as the Apostles was.

Heereby thou seest, how close shut thou oughtest to haue the gates of thy vnderstanding and Will, at the time of prayer, from all the cares and thoughts of the world; and how open they ought then to be vnto Almighty GOD alone, that in case he come to enter therein, hee returne not backe againe, finding the gates shut against him; or the lodging Chambers taken vp and pestered with other guests.

Now with this Preparation and spirit, maist thou present thy selfe in Prayer before the face of the Lord, as that sick man of the Drop sicke did, who stood before him,

Luk. 14. 4.

Math. 8. 2.

Mar. 1. 40.

him, expecting from his mercifull hand to be restored vnto his health; or as the Leaprous person did, who kneeled downe at his feete, and saide humbly vnto him: *O Lord if thou wilt thou canst make me cleane.*

Consider, that in like manner as a little hungry dogge standeth before his Maisters table; fawning very earnestly vpon him with his eyes, and all his whole body, looking euer for some little peece of bread to come from his Table; and after the same sort oughtest thou to present thy selfe before the rich Table of the Lord of Heauen, confessing thy selfe to be vnworthy of the whole aboundance of his mercies, and desiring him most humbly, to bestowe some little portion thereof vpon thee for thy reliefe. With this lowly spirit maist thou say the Psalme: *Ad te leuam oculos meos, qui habitas in caelis, &c.* The which albeit it be but short, yet it is very fit and conuenient, to stirre vp and enkindle this foresaid affection

Psa. 123. 1

tion in preparing thy selfe vnto Prayer.

This manner of Preparation or the other, thou maiest (gentle Reader) vse at thy liberty: but the first seemeth to bee more conuenient for the night, when a man ought to examine his conscience, and desire pardon and forgiuenes of Almighty God, of all such defects and offences, as he hath offended him in that day.

And the second manner of Preparation is most fit for the Morning when hee riseth, before the breake of day, to desire then of Almighty God, the assistance and succour of his grace, whereby hee may the better bestow that day in his seruice.

That to know how to pray as a man ought, is a speciall gift of God.

BUT because to know how to pray as a man ought, is a very speciall

speciall gift of Almighty God, and a worke of the holy Ghost, therefore thou oughtest to desire the Lord most humbly, both in the one Preparation and in the other, to instruct thee how to doe thy duty herein, and to giue thee grace, that thou mayest speake vnto him in thy Prayer, with such attention and deuotion, with such recollection and closenesse of minde, and with such feare and reuerence, as is behouefull to bee vsed before so great a Maiestie; and withall desire him, that thou maist in such wise perseuere, and spend that little time in this exercise of Prayer, that thou maist in the end arise from the same with new force and strength, to doe all such things as appertaine to his seruice.

*Preparation
by vocall
Prayers.*

It is thought also to be a good manner of Preparation, to say some intercessions or Vocall Prayers before meditation, of which sort there be many in diuers Bookes of deuotion, and namely in the meditations of *S. Augustine*, and in the Psalter

Psalter of *David*, where there bee diuers deuout Psalmes, that will helpe very much to enkindle and stirre vp deuotion. For it is the property of deuout sentences (being said with an earnest minde and attention) to wound the heart, and to lift it vp vnto Almighty God: the which deuout sentences are so much the more behouuefull and necessary for vs, by how much we finde our spirit to bee more cold, and distracted.

*With what intention a man ought to
come vnto Prayer.*

HEere I thinke it necessary to declare with what intention a man ought to come vnto Prayer. For hee must not goe thereunto chiefly for his owne consolation and delight, (as some that be great louers of themselues vse to do) but onely to fulfill heerein the will of Almighty God, and to desire of him his grace, and to dispose himselfe

selfe for the obtayning of the same.

And herewith hee must submit himself in such wise into the hands of Almighty God, that he must be as ready and content to be without consolations in his Prayer, as to haue them; remitting himself humbly into his hands to dispose of him, and of all things belonging vnto him, as his diuine Maiestie shall thinke good; acknowledging on the one side, that hee deserueth not any thing of him, & beleeuing on the other, that although it be so in very deede, yet the Lord of his infinite goodnesse and mercy, will doe whatsoeuer shall be most conuenient and behoouefull for his saluation. And therefore a man ought to content himselfe alike, whether the consolation bee great or little, and to take in good part whatsoeuer vsage the Lord shall shew vnto him, accounting himselfe vtterly vnworthy of all those things that hee bestoweth vpon him, and being ready to fulfill all such

such things as he shall commaund him, not in respect of the benefites he hopeth to receiue, but in respect of them he hath already receiued, & in consideration of his bounden duty vnto Almighty God. But we see that many persons doe quite contrary to this rule, and bee like herein vnto young shrewd Boyes, who vnlesse they bee dandled and cockred, will not do the thing that they are commanded.

I thinke it also requisite here to aduertise, that when a man mindeth to vse the exercise of Prayer in the morning, he doe goe to bed with this care ouer night; and like as those that intend to bake the next day, doe vse to lay the Leauen ouer night; euen so must a man with a godly carefulnesse, preuent and recommend ouer night vnto the Lord, that thing which hee intendeth to meditate the next day following. And in the Morning so soone as he awaketh, he ought forthwith to occupy his heart with this holy thought, before

*To be careful
ouer
night what
wee must
meditate
the next
morning.*

fore any other doe enter therein. For at that time the disposition of our heart is such, that whatsoever thought doth first enter into vs, it sealeth and taketh possession of our heart in such wise for that day, that wee shall very hardly afterwards put it away from vs. And for so much as the Prayer of many persons is very acceptable vnto the Lord, therefore thou shalt doe well to consider in thy Prayer both in the Morning and Euening, what a number of Gods seruants, both men and women in the world, be at that time watching and perseuering before the presence of Almighty God, humbly confessing their sinnes before him; and crauing pardon for them; and entreating at his hands, such graces and blessings as are needfull for them; with which persons thou oughtest humbly to ioyne thy selfe, that the presence and sweet remembrance of them, may be vnto thee a pro-uocation of deuotion, and an example of perseuerance in thy Prayer;

Prayer; and also, that whensoever thou shalt finde thy selfe cold and negligent in this exercise of Prayer, and that some thoughts come into thy minde, mouing thee to end the same, thou mayest bee ashamed, and reprehend thy selfe, by the example of so many good and vertuous persons; which with so good attention and carefulnesse doe perseuere so long time in this exercise of Prayer without ceasing, offering their bodies and soules vnto Almighty God in sacrifice.

Of Reading.

CHAP. III.

*In what manner we must**Reade.*

After Preparation followeth
reading, the which ought to be

be done, nor lightly, as passed ouer in haste, but with very great deliberation and attention, applying thereunto not onely thy vnderstanding, to conceiue such things as thou readest, but much more thy Will, to taste those things that thou vnderstandest. And when thou comcest to any deuout place, thou shalt doe well to stay and pause somewhat longer thereupon, and to make there (as it were) a station, in thinking vpon that matter which thou hast read, and in making some short Prayer vpon it, according as S. Bernard counselleth vs, saying: *It is requisite oftentimes, to gather and procure a little spirit and deuotion out of the matters that we reade, and to breake off the course of our reading with some kinde of prayer, by meanes whereof, we may lift vp our hearts vnto Almighty God, and talke with him, according as the sense and matter of such things as we reade doe require.*

S. Bernard.

Here must I aduertise, that the reading be not very long, least it occupy

occupy the greatest part of the time, that ought otherwise to bee bestowed vpon other more principall and necessary exercises. For as *S. Augustine* saith : *It is very good both to Reade and to pray, if we can doe both the one and the other : but in case we cannot performe them both, then prayer is better then Reading.* But because in Prayer there is sometimes labour, and in Reading a facility, therefore our miserable heart doth oftentimes refuse the labour of Prayer, and runneth to the delight of Reading, as the same holy Father complaining of himselfe, saith, that sometimes hee hath so done.

True it is I graunt, that like as when there wanteth wheatenbread, men doe eate bread of Rie, or of Oates, because they would not be altogether fasting : euen so when thy heart is in such wise distracted, that it cannot enter into Prayer, then maiest thou stay somewhat the longer in Reading, or ioyne Meditation and Reading toge-

Prayer is better than Reading.

Reading with meditation.

Gen. 32.

together, by reading one place and
 Meditating vpon it, and then ano-
 ther, and another, after the like
 sort.. For if by this meane, when
 the vnderstanding is once bound
 vnto the words of the reading, it
 cannot so easily wander abroad
 into diuers imaginations and
 thoughts, as when it goeth freely
 and at liberty. And yet better it
 were to wraastle all that time with
 Almighty God, as the Patriarke
Jacob did, that in the end, when
 the wrastring is done, he may giue
 vs his blessing, or graunt vnto vs
 the deuotion which we seeke for,
 or some other greater grace, which
 he neuer denieth vnto them that
 doe faithfully labour and strue for
 the loue of him.

Of

Of Meditation.

CHAP. V.

Two kinds of Meditation.

AFTER reading, it followeth that wee doe meditate vpon the place that we haue read. Concerning which point it is to be known, that this meditation is sometimes vpon things that may bee figured with the imagination, as are all the points of the life and Passion of our Sauour Christ.

Imaginarie meditation.

Sometimes againe, this Meditation is vpon things that doe rather appertaine to the vnderstanding, then to the imagination: as when we thinke vpon the benefits of Almighty God, or vpon his goodnesse and mercie, or vpon any
H h other

*Intellectual
Meditation*

other of his perfections.

This manner of Meditation is called *Intellectuall*, and the other *Imaginarie*: and we vse both the one manner and the other in these exercises, according as the matter of the things doth require.

*How to vse Imaginarie
Meditation.*

THerefore when the myserie whereupon we intend to meditate, is of the life and Passion of our Sauour Christ, or of any other thing that may be figured by imagination, as of the last day of iudgement, or of hell, or of heauen, we must then figure and represent euery one of these matters in our imagination, in such wise as it is, or in such wise as it passed: and make account, that euen there in the very same place where we are, all the same passeth in our presence. And this manner of meditating, serueth to this end, that by meanes of

of such a representation of these things, the consideration and feeling of them may bee the more liuely in vs.

Some there bee, that imagine, that euery one of these thinges whereupon they meditate, passeth within their owne heart; for sithence our heart is able to containe within it the forme of Cities and Kingdomes, it is no great matter for it to containe also within it, the representation and forme of these mysteries. And this manner of meditating, is commonly a great help also to keepe in the minde more closely recollected, by causing it to attend to her worke, after the manner of Bees, which work their Honie combes, within their owne hiues. Either of these two waies we may vse in this kind of Imaginarie Meditation. For in case we go with our cogitation to Ierusalem, to meditate the things that passed there, each thing in his own proper place, it is a thing that dooth commonly weaken and hurt the head.

*The effects
of Imagina-
rie Medi-
tation.*

And for this very cause likewise, a man must not fixe his imagination ouer much vpon the things whereupon he meditateth. For besides, that it wearieth the head, a man may also fall into some deceit by reason of this vehement apprehension, in perswading himselfe that hee seeth the things really in very deed, which he imagineth with such vehemency and force.

Of Thankesgiuing

CHAP. VI.

THese three parts being ended, there may follow immediatly a Thankesgiuing vnto Almighty God for the benefits wee haue receiued, And that we may not interrupt the course of our deuotion with diuers affections and matters, a man may continue this part with the former, taking occasion of
such

such things as hee hath meditated vpon, to giue thanks vnto the Lord for the benefit hee hath done vnto him in that Meditation : and with this benefit to ioyne all other benefites, and to giue him most humble and heartie thanks for them all.

*In what order we must exercise
Thankesgiuing.*

AS for example, when we haue ended our Meditation vpon any point of the passion, wee may then forthwith giue most humble & hartie thanks to the Lord for the benefit of our Redemption: and especially, for that it pleased him, to redeeme vs with so great paines and torments. And euen then also let vs giue him most humble thanks, for all his other benefites.

In like manner, when wee haue meditated vpon our sinnes, wee may giue him thanks for that hee

hath expected vs so long time, and called vs to repentance. And when wee haue meditated vpon the miseries of this life, we may giue him thanks for that hee hath deliuered vs from a great number of them. And when wee haue meditated vpon the departing out of this world: we may giue him thanks, for that hee hath giuen vs life, and graunted vnto vs so long a time to repent.

And when wee haue meditated vpon the ioyes of heauen, we may giue him thanks, for that hee hath created vs to bee partakers of so great a felicity. And so likewise may wee proceede in all the rest. And afterwads (according as wee haue declared) a man must ioyne with this benefit all other benefits; as the benefits of Creation, Conservation; Redemption, Vocation, and Glorification; of the which benefits wee haue treated heere-tofore in the former Meditation. And then for these and other infinite benefites, as well publique as
secret,

secret, wee must giue him as many humble and hearty thankes as wee can, and call vpon all creatures both of heauen and earth to helpe vs therein. And with this spirit wee may sometimes say that song of the three Children; *All ye workes of the Lord*: or else the Psalmic. *My soule praise thou the Lord, &c.*

Dan. 3. 57
Psa. 103. 1

Of Petition.

CHAP. VII.

Here it remaineth that we doe treat of the last part of all, which is Petition; which containeth in it two parts: in the one part, wee make Petition vnto Almighty God for our neighbours; and in the other, for our selues.

The first part may be continued with Thankesgiuing, desiring that all creatures may serue and praise

*Wee must
pray for the
conuerſion
of a'l nati-
ons vnto
God.*

*For all
Magi-
ſtrates and
Gouernors.*

*For all
members
of the Ca-
tholicke
Church.*

the Lord, who is ſo worthy to be praiſed and ſerued, for that hee is ſo mercifull and bountifull vnto all his creatures. And with this affection and deſire of the glory of Almighty God, let him pray firſt and principally for all the vniuerſall world, that all Nations and people may know and ſerue ſo mighty a Lord. Then for all the Catholike Church, and for all the Gouvernours in the ſame. As for example, wee muſt pray for Kings, Princes, Magiſtrates, that beare rule, either in the Church, or Commonwealth; and for all other inferiour Officers and Miniſters in the ſame; that they may be carefull of their duty, in directing all the faithfull in the knowledge and ſeruice of their Creator.

Likewiſe, let him pray for all the members of the Catholicke Church; for the iuſt perſons, that it may pleaſe Almighty GOD to continue them in their vertuous life; for ſinners, that it may pleaſe him to pardon them: let him pray
alſo

also for his Parents and kinsfolkes, friends, and benefactors, and for all that be in tribulation and captivity, and for all prisoners and sicke persons, vnto whom he may (without any distraction or intermission of his Prayer) doe the workes of mercy, in recommending them vnto Almighty G O D who created them, and referring the necessities of all persons, into those hands which were stretched vpon the Crosse for them all.

*What things we must demand
for our selues.*

After this, he may desire such things for himselfe, as he perceiueth himselfe to stand in neede of, according to the particular necessities and miseries that hee feeleth in his soule, and especially, when he desireth helpe and remedy of Almighty God, against such vices and passions, as doe most trouble and molest him, and to

S. Chryso-
stome.

graunt him such vertues as be most needfull for him. This kinde of Petition (among other commodities) hath this withall, that it renueth daily in the soule some good purposes and desires of vertues, and moueth it to bee the more earnest in doing that thing, which he hath so oftentimes and so heartily desired: and it maketh him to bee the more ashamed of himselfe, when he doth it not by calling to minde with how great desire and instance, hee hath desired the Lord to grant him grace to doe it. And of this minde is S. Chrysostome, where he saith thus: *Such as pray earnestly in very deede, will not suffer their hearts to commit any thing that is unseemely for such an exercise, but haue euer their eyes upon Almighty GOD, with whom a little before they talked and were conuersant. And so by that cogitation, they put away from them all the suggestions of the diuell, when they thinke and consider what a haynous matter it were, that hee that had a little*

little before talked with Almighty GOD, and desired of him chastitie and holinesse, with all other vertues, should immediately runne to his enemies side, and open the gate of his soule to receiue in filthy and dishonest delights, and suffer the diuell to place himselfe in that heart, where a little before the holy Ghost made his abode.

But it is very much to be lamented, that there be some persons that think to excuse themselves, by saying, that they know not what thing to desire of Almighty God: Surely this is no sufficient excuse. For what beast is so insensible, but that hee knoweth some manner of way how to signifie the neede he standeth in? What sicke man is there, that cannot say, heere it griueth me? Consider therefore (O man) thy selfe. Consider (I say) with what vices & passions thou art most troubled & molested: if with couetousnes, if with anger, if with detraction, if with vaine glory, if with stubbornnes of thine owne will, if with loose-

loosenes of tongue, if with lightnes of heart, if with the loue of honor, estimation, and delights, if with inconstancie in such good purposes as thou intendest, if with selfe-loue, or any other the like passions or pestilences of the minde, and discover all these wounds plainly one by one, vnto that heavenly Physitian, that he may heale and cure them with the oyntment of his grace.

*Wee must
pray to ob-
taine ver-
tues.*

After that thou hast demanded remedy against thy vices, desire him then to graunt thee all such vertues as be most behoouefull for thy saluation. And because this is a principall part of this exercise of prayer, wherein oftentimes is spent all the time therof, with very great taste and profit, I thinke it good to note here vnto the deuout Reader, those principall vertues which be, as it were, the pillers of the spirituall life, that thou maist alwayes long and sigh for them, and alwayes desire them very instantly of the Lord in Prayer.

Of

*Of the most necessary vertues
that are to be demaunded
in Petition.*

SECT. I.

First thou must desire of the Lord these foure vertues, which be as it were the foundation of all the Spirituall life; the which vertues we must alwayes haue before our eyes, because they bee alwayes necessary in all the steps of our life.

These vertues be a comely composition of the inward and outward man: Discretion and attention in all such thinges as we shall either doe or say; That euery thing may be directed according to the iudgement and order of reason; to bridle our tongue, and to make a due account of it; and to vse rigour and austerity in the gouernment of our person.

Now among these vertues, we
haue

haue put the comely composition of the inward and outward man in the first place; because it is the beginning that disposeth vnto all the others. The composition of the inward man, consisteth in hauing Almighty God present in his heart, and the composition of the outward man consisteth in doing all thinges in such sort, as is seemely for one that is alwayes in the presence of Almighty God, and that hee hath him alwayes before his eyes, as the Iudge and witnesse of his whole life.

After these doe follow other foure vertues, wherein consisteth the summe of perfection; which vertues bee in such wise annexed and lincked the one to the other, that the one cannot be had without the other. These vertues, bee perfect Obedience, Mortification of our owne proper will, Fortitude to ouercome all manner of difficulty and labour; And to haue a hatred and contempt of our selues. For it is manifest that the summe of all

*In these
vertues consisteth the
summe of
perfection.*

all Christian Doctrine, is a perfect obedience and conformity vnto the will of God, aswell in all such thinges as he commandeth, counselleth and inspireth, as in all that he ordaineth and disposeth concerning vs. This Obedience cannot be kept vnlesse we haue a knife in our hand, to cut away all the inordinate appetites of our sensuality and will, which doe withstand the will of Almighty God.

But this stroke no man is able to giue, vnlesse hee haue great fortitude of minde to fight with himselfe, and to make mortall warre against his owne inclinations and appetites. And this kinde of warre none other shall euer make, but he that hath for the loue of God attained to haue a true and holy abhorring and contempt of himselfe. For looke where abhorring is, there doth easily follow euill intreating, and contempt of the thing that is abhorred; but where is nothing but loue, there doth a man very unwillingly take the whip in his hand
to

to deale roughly with that thing which he loueth. Whereby it appeareth, that not one of these vertues is able to moue one step, without the helpe and succour of the other. After these doe follow immediately other foure very high and noble vertues; which be, Humility both inward and outward; Pouerty both of Spirit and of Body; Patience in all aduersities and tribulations; Purenesse of intention in good workes, doing all thinges that we shall doe, all onely for the loue of God, without mixture of any commodity, or respect either Spirituall or Temporall.

After these, doe follow other foure vertues, which are the beginning and end of all perfection: To wit, a most firme Faith of such things, as Almighty God saith and promiseth; An assured Hope in him, as in our true and louing Father in all the necessities and tribulations that shall happen vnto vs; A loue of Almighty God, which must alwayes burne in our hearts,
and

and joyntly with this loue, to haue a feare and reuerence of his great Maiefty and Iustice, which must euermore accompany all good workes.

And with all this aforesaid, we must joyne Perseuerance and continuance in the exercise of all these vertues, the which causeth a man in a small time to attaine to the top of perfection. In these foresaid vertues, doth the summe of all perfection principally consist: and therefore all our study and diligence must be imployed in seeking them by all meanes possible, and especially by Prayer, which is the principall meane wherby all goodnesse is obtained.

Heere I thinke good to giue this aduise, that when a man shall demand of Almighty GOD any of these vertues, he stay himselfe therein for a time; and make as it were a station in euery one of them, in considering briefly the principall motiues that may induce vs to the loue and exercise of such a vertue.

How

*How to desire of God the vertue
of Charity.*

AS for example: When wee shall desire of Almighty God the vertue of Charity, which is the loue of God, wee may say in this wise: Grant me grace O Lord I beseech thee, that I may loue thee with all my heart, and with all my soule, for that thou art an infinite goodnesse and excellency, that deserueth to be loued with infinite loue; and besides this, for that thou art my onely benefactor, my Father, my Creator, my last end, and the Spouse of my soule, vnto whom all loue is due.

*How to desire the vertue of
Hope.*

IN like manner when thou shalt desire the vertue of Hope, thou mayest say in this wise: Giue me grace also O Lord I beseech thee, that in all the necessities and tribulations

lations that shall happen vnto me in this life, I may trust in thee, seeing thy mercy is infinite and thy promises true, and the merites of thy onely begotten Sonne be of infinite value, which doe speake and make intercession for me. After this sort mayest thou desire the feare of God, and humility with other vertues. The forme of which Petitions I thinke not meet to note heere particularly in-writing. For like as it is said, that that meate doth more profite the Sicke-man, which he himselfe eateth & cheweth with his teeth, then that which is giuen vnto him in drinke : euen so is that Prayer wont to be more profitable, which is framed by him that prayeth with such wordes as the Holy Ghost teacheth him, then that prayer which is made and compounded with other folkes wordes, which oftentimes be said and passed very lightly ouer, without any manner of attention or affection.

This last part which is Petition;
besides

Psal. 1.2.

besides that it is very easie to be done, is also very profitable. For as we said before, it is not onely an exercise of Prayer, but also of all vertues, and as it were a reading and conference of them all: wherein a man renueth all his good purposes and desires, and recordeth to his memory, the principall points and Articles of the Law of God, which is the continuall exercise of the iust man; of whom it is said, That he meditateth vpon the Law of the Lord both day and night.

These fiue partes aforesaid, may be vsed in the exercise of Prayer; albeit (as wee haue said) they be not all necessary to be vsed at all times. For sometimes all the time of Prayer is spent in meditation alone, or in Petition. Neuerthelesse, I thought good to specifie heere all these partes of Prayer, that no man might leaue off this holy exercise for want of matter, and also that at such time as Deuotion faileth, (which is no iust cause why wee should relent and withdraw our selues

(selues from good exercises) a man might haue matter whereupon to occupy himselfe during that time, doing on his part so much as lyeth in him, which is the thing that Almighty GOD requireth principally of vs.

Heere is diligently to be noted, that among all these fiue partes of Prayer, the best is, when the soule talketh with Almighty God, as it doth in Petition. For in Reading or Meditation, the vnderstanding discourseth with little labour wheresoeuer it thinketh good. But when wee talke vnto Almighty GOD, then the vnderstanding mounteth vp on high, and after it followeth also the Will, and then hath a man commonly on his part, greater deuotion and attention, and greater feare and reuerence of the Maiesty of Almighty God, with whom he speaketh, and withall, an humble and feruent desire of the thing which he demandeth of him.

And this mouing and lifting vp of the Spirit, with all these actes of
vertues

vertues accompanying it, doe leaue the soule in a more noble state, and better edified, then any other discourse whatsoever it bee, as euery man may perceiue by experience in himselfe. For it is euident, that in the discourse of Meditation, there is no other thing but onely a godly inquisition and consideration of Spirituall thinges, the which as it is an acte of the vnderstanding, so it is of little profite or commodity; but in the deuout Prayer, there is made a concurrence and generall assembly (in a manner) of all vertues, and with their wings, the soule listeth it selfe vp on high, and attaineth to be ioyned and vnited with the Almighty and euerliuing God.

And although this Spirituall communication & conference with Almighty God, be the best point of all the exercises of Prayer: yet among all the cōmunications with him, the best and most profitable, is the communication of loue, at such time as wee be actually
louing

louing of Almighty GOD, and praying him, and desiring him with great instancy and most earnest desires, to graunt vs that wee may loue him. For sithence Charity is the greatest of all vertues, there is nothing more acceptable vnto Almighty GOD, nor more pleasant and profitable vnto a man, then the vse, practise, and exercise of this so excellent a vertue.

This the holy Fathers doe call the exercise of Aspiring vnto the loue of God. And to this end were Meditation, Prayer, and all other Godly exercises ordayned. And therefore it is giuen for a generall rule vnto all such as doe Pray, that they labour and endeavour so much as lyeth in them, to lift vp their spirit vnto this Diuine communication, which is to speake and treat with Almighty GOD himselfe, and especially concerning his loue, and the exercises of aspiring vnto him.

And for this cause it shall doe well.

well to leaue this Petition of the loue of God, vntill the end of all the exercises of Prayer, and so to reserue the best Wine for the end of this banquet, to the intent that when a man is come to the end of his Iourney, he may stay himselfe herein so long as hee listeth. Howbeit, it shall not be amisse both to begin and end with this Petition of the loue of GOD, whensoever the Holy Ghost shall open him a way, and direct him vnto the same.

1. Cor. i.
30.

Moreover, I thinke it meete heere to giue you this aduertisement, that in all such thinges as we shall demaund, we doe alledge alwayes on our behalfe, the merites of Iesus Christ, our onely and true Sauour; who (as the Apostle saith) *Is our Iustice, Wisedome, Sanctification and Redemption.* Vpon his merites wee ought patiently to stay our confidence. And his merites wee ought to present before the Diuine Maiesty, reckning them and offering them one by one vnto the

the heauenly Father, and taking (as *St. Bernard* saith) out of that Treasure, all such thinges as are necessary for vs. For this is that Lord that hath sanctified and offered himselfe in Sacrifice, to the intent that we might be holy indeed.

Wherefore, *If God bee for vs, who shall be against vs? If God iustifie vs, who shall condemne vs?*

Rom. 8.31

This is he (saith *St. Peter*) *of whom all the Prophets beare witnes: That*

Act. 10.43

by him is obtained pardon and remission of sinnes. So that in the vertue and Name of this Lord, wee ought to take a good heart and courage with vs, when we goe to make our Prayers vnto Almighty God, and haue this confidence, that whatsoeuer wee shall duely demaund, by him shall be granted vnto vs.

For the principall condition that our Petition must haue, that it may bee effectuell before Almighty God, is (as *Saint Iames* saith) to make the same with Faith and confidence.

Iam. 1.6.

*Whereupon our confidence must bee
grounded, when we make Pe-
tition vnto Almighty
G O D.*

THis confidence must not bee grounded principally vpon our owne selues, nor vpon our owne workes and merites, but vpon the workes and merites of his onely begotten and best beloued Sonne, our Sauour I E S V S CHRIST, and ioyntly therewith, vpon the infinite mercy and goodnes of Almighty God, which can neuer bee ouercome with any kinde of sinne or iniquity.

And besides this, our confidence must be also grounded vpon the truth of the wordes and promises of Almighty God, who hath promised in all the holy Scriptures neuer to faile that man, that with all his heart shall conuert himselfe vnto him, and call vpon him, and repose his whole trust and confidence in him. And albeit hee that
Prayeth,

Of Petition.

123

Prayeth, hath beene vntill that time neuer so great and haynous a sinuer, yet let him not therefore be dismayed, for (as *St. Ierome* saith) our sinnes past doe not condemne vs, if we take no delight therein.

St. Ierome.

Whereby it appeareth, that they be deceiued, that in considering their owne defects and weaknesse, doe mistrust that Almighty GOD will not heare them : and they doe not consider that the principall foundations of this confidence are the merites of our Sauiour CHRIST, and the mercy of Almighty GOD, and the truth of his holy Word, *Which* (as the Prophet saith) *is a shield vnto them that put their trust in him.*

*Note three
principall
foundations
of our con-
fidence in
Prayer.*

Psalm 90.5.

712

Cer-

Certaine Aduises to bee obserued in these Five partes aboue named : and especially in Meditation.

CHAP. VIII.

HAuing now spoken of the principall partes of Prayer, I thinke it conuenient to giue certaine Aduises and Instructions, which ought to bee obserued in them all, and especially in Meditation, whereof we minde to treate principally in this place,

The

The first Advise.

*That in our Meditation, wee must
not for the observing of our ordinary
course, put away from vs any
good thought or considerati-
on, wherein wee finde
more deuotion.*

SECT. I.

THe first Advise is (concerning
the matter of Meditation) that
although it be well done for a man
to obserue these speciall pointes of
Meditation, according as they bee
heere before deuised by the dayes
of the Weeke, for to exercise him-
selfe in them; yet if in the midst of
his way there be offered vnto him
any other consideration, wherein
he findeth more sweetnes and pro-
fite, he ought not to put the same
away from him to fulfill his ordi-
nary taske. For it standeth not

with reason, that wee should extinguish the light which the Holy Ghost hath begun to giue vs in any good thought, for to occupy our selues in another thought, where-(perhaps) the same light shal not be giuen vnto vs. And besides this, sith the principall end of these Meditations, is to obtaine some Deuotion and feeling of Diuine things, it were against reason, when we haue already obtained the same with some good consideration, that we should goe about to seeke for it by another way.

Howbeit although this be very true, (speaking ordinarily) yet may not a man therefore take herein so great liberty, as vpon euery occasion that is offered vnto him, to be moued forthwith very lightly to forgoe that thing out of his hands, which he hath as it were in possession, for some other thing which he is desirous to haue; vnlesse it be at such a time, as hee perceiueth a more certaine profite in the one, then in the other.

The second Advise.

*That in our Meditation, wee must
eschue the superfluous speculation of
our Vnderstanding, and commit
this businesse to the exercise
of the affections of our
Will*

SECT. II.

THe second Advise is, that he labour to eschue in this exercise, the superfluous speculation of the Vnderstanding, and endeavour to vse this matter rather with affections, & feelings of the Will, then with discourses and speculations of the vnderstanding.

It is therefore to be noted, that the Vnderstanding on the one side helpeth, and on the other side it may hinder the operation of the Will, to wit, the loue and feeling of Diuine thinges. For as it is

necessary, that the Vnderstanding doe goe before the Will to guide it, and giue it knowledge what it ought to loue ; so when the speculation of the vnderstanding is ouermuch, then it hindereth this operation of the Will ; for so much as it suffereth it not to haue place and time to worke.

And therefore like as it is said of the poyson which is put into Treacle, that if it be little it is wholsome and necessary, but if it bee ouermuch it is hurtfull : Euen so likewise may we say after a sort in this exercise, that the seeking to know God with simplicity, helpeth the Will the more to loue him ; but the seeking to know him with ouermuch speculation, hindereth the Will, and causeth the operation thereof for that time to be the more feeble and weake.

And the reason thereof is, for that the vertue and power of our soule being finite and straited within certaine bounds and limits, the more it imployeth her vertue and

and force on the one part, the lesse remaineth to be imployed on the other, euen like the Fountaine that runneth through two Pipes, the more water that it dischargeth by the one Pipe, the lesse it hath to yeeld through the other. And after the like sort doth the soule principally by the operation of the vnderstanding, by the which (for that it is so noble and so excellent a power) the soule imployeth and powreth out all her whole force in such wise, that in a manner shee worketh nothing at all by her other powers, at such time as the vnderstanding is very attent, and earnestly occupied in the vehement speculation of any matter.

And therefore we finde by experience, that a man may with more facility preserue the affection of the Deuotion in any exercise of the body, wherein hee laboureth with his hands, then when he hath his vnderstanding busily occupied & attent in the speculation of any matter. For the vnderstand-

ding & the will, be as it were two ballances of our soule, the which are disposed in such sort, that the ascending of the one, is the descending of the other, & so contrariwise.

So that if the speculation doe increase ouermuch, then the affection thereby decreaseth; and if contrariwise the affection do increase, then the speculation forthwith decreaseth: And this is the cause why the Patriarch *Iacob* was made lame of one of his Feet, at what time hee receiued the blessing; for whereas our soule hath two feete wherewith to goe vnto Almighty GOD, which be the Vnderstanding and the Will, it is requisite that the one foot bee weakened, to wit, the Vnderstanding in his speculation, if the Will (which is the other foot) shall enioy Almighty God in the rest and quietnesse of contemplation.

And so it is seene by experience, that in case at such time as the soule is inioying of Almighty God, it doe but turne aside, to seeke

Ge. 32. 29

The vnderstanding & the will bee two feet of our soule, whereby it gaeth vnto God.

seeke to vnderstand or search some point or matter appertaining vnto God, it looseth forthwith at the very same instant, the deuotion which it had, and that soueraigne good thing vanisheth then away from him which before he inioyed. And therefore not without good cause doth the Bridegroom aduise the Spouse in the *Canticles*, saying: *Turne away thine eyes from me, for they haue made me to flye.*

Cant. 6. 4.

Wherefore I counsaile a man in this exercise of meditation, to occupy his Vnderstanding in speculation with as little curiosity as is possible, and to content himselfe with a simple sight and knowledge of Diuine things, to the intent that the vertue of the soule recollecting all her forces together, may imploy her selfe by this affectiue part, (I meane by the affections of the will) in louing and reuerencing the chiefest goodnes; to wit, Almighty God.

Whereby it appeareth, that those men take not the right course herein,

*We must
not medi-
tate vpon
diuine my-
steries in
such wise
as if wee
studied to
preach them*

herein, that in Prayer doe meditate in such wise vpon Diuine mysteries, as if they should study to Preach them; the which disorderly manner, is rather to cause the Spirit to wander more abroad, then to collect it; and rather to goe out of himselfe, then to keepe within himselfe. And heereof it cometh, that when they haue an end of their exercise of Prayer, they remaine as dry, and without any iuyce of Deuotion, and as easily moued to follow euery kinde of lightnes, & vanity of the world; as they were before their exercise.

For (to speake the very truth) they haue not Prayed, but rather talked and studied, which is a thing farre different from Prayer.

Such persons ought to consider, that in this exercise of Prayer and Meditation, wee rather come to heare then then to speake. For (as the Prophet saith) *Such as come vnto the Lords feet, shall receiue his Doctrine*, as hee receiued it, and said: *I will hearken what the Lord speaketh*

Deu. 33.3

Psal. 85.8

*speake*th within mee. Wherefore I conclude, that all this businesse of Meditation, consisteth in speaking little, and in louing much, and in giuing place to the Will, that it may ioyne it selfe with all his forces vnto Almighty God. And we must not spurre forwards these two powers of the soule alike, nor walke in this way with equall paces, but a speciall dexterity is requisite to be vsed to stirre vp the Will, and to quiet the vnderstanding, that it hinder not with his curious discourses the operation of loue.

In meditation wee must chiefly exercise the affections of our will.

Thou must make account also, that in this exercise thou goest in a Chariot drawne with two Horses, whereof the one is very forward and quicke, and the other very slow and dull: and that thou must beare the bridles in thy hand with such dexterity, that the one thou must hasten forward, and hold the other backe, that so they may goe together the one by the other.

In meditation, our vnderstanding is more forward then our will.

And if thou desire to haue another

ther more liuely example, make account that the vnderstanding must behaue it selfe towards the Will, as the Nurse doth towards the Child which she nurseth, who after that shee hath chewed the meate, shee then putteth it into the childes mouth, that the child may taste and feede thereupon. For otherwise, if the Nurse should but chew the meate, and also eat it vp her selfe, leauing the childe without any meate, it is certaine that she should doe great iniurie to the childe, in suffering it to die for hunger, by eating vp that meate, which was giued vnto her for the childe.

*That the vnderstanding is as it were
a Nurse to feede the Will in the
exercise of Prayer.*

NOW in this wise must the Vnderstanding behaue it selfe towards the Will in the exercise of Prayer; for it appertaineth to the vnder-

vnderstanding to chew the spirituall matters, as the Nurse cheweth meate for the Childe; but the Vnderstanding must not retaine the same spirituall matters for it selfe alone, but after that it hath once chewed them, it must offer them to the Will, to the intent that the Will may taste and feede therevpon, and bee the more enkindled and confirmed in vertue and goodnesse, with the taste and feeling of those spirituall matters.

The victuals that doe enter in by the gates of a Citie, ought to pay onely a tribute and impost; but in case the Porter should take vp all the victuals for himselfe alone, and suffer none to come into the Market, it is certaine that the inhabitants of the Citie would die for hunger. Now in like manner, if the vnderstanding, which is as it were the first gate of our soule, (whereby the spirituall sustenance entereth vnto it) doe take vp all that should passe by it for it selfe

selfe alone, in what case shall the will then be, but euen very hungry and dry, and in great necessity of all vertue and goodnes?

The hunting Hound if hee be good, will not eate the Hare that he hath taken, but keepeth it faithfully vntill his Maisters comming; and in like manner ought our vnderstanding to doe, when it hath found out any high and secret truthes; forsomuch as it must not retaine all for it selfe alone, but reason would that it should assigne them ouer to the Will, that shee as the Mistris in this behalf may serue her selfe with them.

And for this respect diuers deuout and simple persons are truly very happy, who as they know little, so when they come vnto Almighty God, they are little hindered with the discourses of their vnderstanding, and therefore in their Prayers and Meditations, they find their wills more tender and more plyant, and better prepared vnto euery godly affection.

Now

Now if thou desire to knowe how thou shouldest behaue thy selfe heerein, among many other wayes that may serue in this case, thou maist vse this; In euery good thing that thou shalt thinke vpon, either in Prayer or out of Prayer, bee carefull to goe out of hand therewith vnto Almighty God, as the young childe doth, who with euery thing that he findeth, goeth out of hand to his Mother, and taleth with her of it. And so in like manner, when in thy Prayer, or at any other times, thou findest any spirituall Iewell, thou must lift vp thy heart to Almighty God, either to loue him, or to adore him, or to reuerence him, or to praise him for the same, according as the matter requireth; and thereby also to take occasion to humble thy selfe before him, and to desire of him his grace. It shall be a great helpe also heereunto, to haue the spirit of true Humility, which causeth a man to appeare before Almighty God, very poore and naked,

ked, and to prostrate himselfe before that most high Soueraigne Maiestie, and to be more carefull to desire him of his mercy, for the curing of the great miseries which he knoweth in himselfe, than to search the profoundnes of his high mysteries to vnderstand them. And by so doing, hee commeth to be in the presence of God, as a malefactor that is condemned to death would be when hee should enter into the Kings Pallace, to aske him pardon; who would goe with such a great and deepe impression of his misery, that hee would scarcely haue either eyes to see, or heart to thinke vpon any other thing, but onely vpon his owne present necessity and danger.

The

The third Advise.

*which prescribeth also boundes
and limits to the Will, that it be nei-
ther too excessive, nor too ve-
hement in her ex-
ercise.*

SECT. III.

THE former advise teacheth
vs how wee ought to quiet
our vnderstanding, and commit all
this businesse to our Will ; but
this present advise prescribeth also
bounds and limits to the Will, that
it be neither too excessive, nor too
vehement in her exercise.

Wherefore ye must vnderstand,
that the deuotion which we seeke
to obtaine, is not a thing that may
bee gotten with force of Armes,
(as some persons thinke,) who
lay on great loades of enforced
fighings and sobbings, imagining
thereby

thereby to procure teares & compassion, when they think vpon the Passion of our Sauour. For such force, dooth commonly cause the heart to become more dry, and more vnable to receiue the Lords visitation, according as a holy Father affirmeth.

Moreouer, it doth commonly preiudice and hurt the health of the body; yea, and sometimes leaueth the soule so astonied and agast, (by reason of the little taste shee hath there receiued) that she is loth to returne againe to this exercise, as to a thing which she hath tried by experience to haue beene very painfull and irksome vnto her. And therefore if the Lord shall send vs teares, or other the like feelings in our Prayer, we ought humbly to accept them, and to giue him thanks for them. But for a man to wring them out (as it were) by force of Armes, it is no point of wisdom.

Hee must content himselfe with doing sincerely what lyeth in him,
that

that is, he must suppose himselfe to bee present at such grieuous torments as our Sauour hath suffered, beholding with a sincere and quiet eye, as well such paines as he hath suffered, as also the loue and Charity that mooued him to suffer them. And when hee hath thus done, let him not vexe or trouble himselfe any further, though the Lord send him not teares and compunction of heart.

And hee that cannot thus doe, but shall perceiue himselfe to bee ouer-much troubled in this exercise, let him not striue to passe forwards, but let him humble himselfe before Almighty God, with inward quietnesse and simplicity, and desire him of his grace, that he may bee able to proceede in his Prayer and Meditation, without such great trouble and danger vnto him. And in case it shall please the Lord to graunt him this quietnes of minde, he shall feelee a more inward hearty deuotion thereby, then he was wont to feelee with the disquiet.

disquietnesse of his minde, and it shall endure much longer. After this sort may a man continue in Prayer and Meditation a long time together, without feeling any heavinesse or griefe: but that man cannot so doe, that shall meditate after the other enforced manner before specified:

And for this cause wee must take diligent heede, that if at any time there doe arise in the soule very feruent motions of sensible deuotion, or excessive sobbings and sighings, wee suffer not our selues to bee carried away with them, but wee must temper them with great moderation, & dissemble them as much as we can, and withall, endeavour to keepe and continue that consideration and thought within vs, which caused those feruent motions: I meane hereby, that we must remoue away from vs those stormes and alterations of the flesh: to wit, these vehement sobbings and sighings, and enioy in our soule with quietnesse,
the

the light and deuotion which Almighty GOD hath then sent vnto vs.

And after this sort we shal continue in our exercise a longer time, and our consolation shall take deeper roote inwardly in our soules, and shall not giue any outward shew thereof, with weeping, sobbing, and other externall signes, which can hardly be auoided without great paine; in case a man doe once accustome himselfe very much vnto such sensible motions and seruours, which the stronger and mightier they shew outwardly, the more doe they quench the light inwardly, and be an impediment vnto vs, that we cannot proceede forward in our Prayer and Meditation.

True it is, that at the first beginning of nouices in spirituall exercises, such seruours can very hardly be eschewed. For then the great wonder that a man hath of the newnesse and profoundnesse of diuine thinges, maketh him to enter

enter into so great an admiration and astonishment, that he cannot refraine himselfe from this seruencie. But after that with the vse of daily meditation of diuine things, the newnesse of them ceaseth, then is his heart quieted: and although he loue Almighty God with greater vehemencie, yet hath hee not such sensible seruour and disquietnes in his loue.

And so wee see that the new wine, and the pot of water, when it beginneth first to try the vnwonted heate of the fire, it boyleth so forceably that it bubbleth vp, and runneth ouer the brim: but after that it hath boiled a certaine space, it seetheth then much better, and is much hotter, and yet with lesse noise and vehemencie.

A&ts 3.8.

That man which was lame from his mothers wombe, whom S. Peter healed, (as it is declared in the Acts of the Apostles) so soone as he perceiued himselfe to be whole, and perfectly curde of his former lamenesse, the holy Scripture saith, that

that hee walked and leaped, and praised Almighty God.

This man was not content onely to goe, but as one that had bin so long time as it were bound hands and feet, and finding by experience his new liberty, hee then stretcheth foorth his limbs to the vttermost hee could, and leaped and skipped with great ioy and admiration. Howbeit, it is to be thought, that afterwards he would walke more quietly, and not leape and skip all his life time: but as then, the great ioy hee had of his new and vnaccustomed health, would not suffer him to bee in quiet.

K k

The

The fourth Aduise.

Which followeth of the foresaid Aduises: And heere it is declared, what manner of attention wee ought to haue in our exercise of Prayer and Meditation.

SECT. IIII.

OF all these Aduises aforesaid, wee may gather what manner of attention we ought to haue in Prayer. For in this exercise it is chiefly expedient for vs to haue our heart not heauy or dull, but liuely, attent, and lifted vp on high. In figure whereof, wee reade that the Angell said to the Prophet *Ezechiel*, that he should arise, and stand vpon his feet, when the Angell would talke with him, and declare vnto him the Diuine mysteries.

Ezech. 2. 1

In

In like manner we reade, that those two Cherubins which *Salomon* placed at the two sides of the Arke of the Testament, stood with their winges lifted vp on high, and stretched abroad as if they would flye, to signifie what a great attention and lifting vp of the Spirit, a man ought to haue at such time as he presenteth himselfe before Almighty God, to speake and stand before him.

1. Reg. 6.

24.

But as it is necessary on the one side, to be in prayer with such an attention and close recollection of the minde; euen so on the other side, it behooueth that this attention be qualified with temperance and moderation, that it be neither preiudiciall to our health, nor any impediment to deuotion.

For some there be that doe weary their heads with ouermuch violence, whiles they labour to be attent vnto those thinges that they meditate vpon. And other againe there be that to auoide this inconuenience, are in their meditation

very slacke and negligent, and very easie to bee carried away with euery winde. Now to eschew these two extremities, it is expedient that wee vse such a meane, that wee doe neither with ouermuch attention wearie our head, nor with carelesnesse or negligence, suffer our thoughts to goe wandering whether soeuer they will. So that like as wee vse commonly to say vnto him that rideth vpon a kicking flinging horse, that he must take good heede how he holdeth the raines of his bridle, and keepeth a meane therein, that is, hee must hold them neither too hard nor too slacke, that the horse neither turne backward, nor runne too headlong forward: euen so must wee endeavour, that our attention may proceede in our Prayers with moderation, and not with violence; and with a temperate carefulness and diligence, and not with excessive labour and trauaile.

Of both these points we be advertised in the holy Scripture. For
of

*Attention
with moderation.*

of the one Salomon saith: *Who so squiseth ouermuch the Paps to get out milke, shall wring out bloud,* And of the other point, the Prophet Esay saith: *Reioyce with her all yee that mourne for her, that yee may suck and be satisfied with the breasts of her consolation.*

Pro. 30.
33.

Esa. 66. 10

Howbeit, in case we faile of the meane, and doe leane vnto any of these two extremities, it is lesse hurt to leane vnto ouermuch attention, then vnto carelesnesse and neglecting of our attention. For a man is prouoked to carelesnesse and negligence by his owne corrupt and euill inclined nature, but he is not so prouoked vnto attention. And therefore like as a house that is built vpon the side of a hill, should not lose much in the building, if at any such time as it cannot be built by line and leuell iust vpright, the building thereof doe more bend rather vpward then downeward: euen so shall not our attention take any preiudice, if at what time it cannot continue in

Of two extremes, the least is to be chosen.

our Prayers in such a mediocrity as we desire, it doe rather decline to that extremity, wherein is least danger, which is, (as wee haue said) rather to ouermuch attention, then to carelesnesse and negligence.

This Aduise is of so great importance, that for want hereof we haue seene that certaine persons haue passed ouer many yeares with taking little profite by their Prayers, for that they haue beene carelesse, dull, and (as it were) neither hote nor colde therein. And others contrariwise, haue fallen into great sicknesse, and haue hurt their heads with ouermuch heate and vehemency, which they haue vsed in their meditations. But especially we must be all wary, that at the beginning of meditation, we doe not trouble and weary our heads with ouermuch attention.

For by so doing, we shall want force and strength to passe forwards therein ; as it commonly happeneth to the Trauailer, when
he

he maketh too great hast in his going at the beginning of his iourney.

The fift Aduise.

*That wee must not bee dismayd, nor
giue ouer our exercise of Prayer,
and Meditation, at such time
as we want deuotion
therein.*

SECT. V.

BUT among all these Aduises, the principall is, that hee that Prayeth be not dismaide, nor giue ouer his exercise, when hee feeleth not forthwith such sweetnesse of deuotion as he desireth : as some persons vse to doe, who are very much deceiued herein.

Wherefore it is to be noted, that in very deed the heart of man is very like vnto a troubled water, which cannot sodainely be cleered

Kk 4 againe,

again, be the diligence neuer so great that is bestowed about it, but it must haue time and space, to be cleared and settled by little and little. And in such case vndoubtedly is our heart, which as it is wont to be troubled, with the daily intermedling and dealing in worldly affaires, so after that it is once troubled, it cannot forthwith bee settled and quieted in so short a space again, but it must needes haue conuenient space and time for the same. And therefore *Ecclesiastes* saith very well; *That the end of prayer is better then the beginning*: because at the beginning of Prayer, the heart is troubled and disquieted, but in the end it is more settled and quieted, and better disposed vnto this holy exercise.

Eccle. 7.

10.

Wherefore, like as he that will enkindle a fire in greene wood, must haue patience, and expect vntill the wood be dried by little and little, and besides all this, it is requisite, that hee continue for a
time

time in blowing and enkindling it, and doe shed also some teares with the smoke, if he will enioy the fire according to his desire; euen so it behooueth vs oftentimes to labour and perseuere in the beginning of Prayer, in case we will in the end enioy the sweete and cleare fire of deuotion, and of the loue of God.

Now for this cause it is requisite for him that prayeth, to expect the coming of the Lord with longanimity and perseuerance. For it is very conuenient, as well in respect of the glory of his high diuine Maiestie, and basenesse of our condition, as also for the greatness and importance of the affaires that we haue in hand, that we doe oftentimes attend and watch at the gates of our sacred Pallace. *Blessed is the man*, saith the everlasting wisdom, *that heareth my words, and watcheth dayly at my gates, and tarieth at the Porch of my house: for who so shall finde me, shall finde life, and he shall receiue saluation of the Lord.* And the Prophet *Jeremie*

Pro. 8. 33.

Lam 3.26

saith, *It is good to expect the salvation of the Lord God with silence.*

Psal. 40.1.

The proude man, and he that mistrusteth the prouidence of Almighty God, hath neither patience nor Humility to expect the Lords comming : But the humble man saith with the Prophet ; I expected againe and againe for the Lord, and he heard my Prayer.

If the Fisher or Hunter haue not patience to expect for the game that he seeketh, what profite shall he get by his trauaile ? Now in this our fishing and hunting in Prayer, being of so great importance as it is, we may account a long time well bestowed, that is employed in watchiug and expecting for so rich and so happy a treasure as is the Almighty and euerliuing God.

Prou. 31.
14.

Of that couragious and constant woman which *Salomon* describeth in his *Proverbes*, (among other notable thinges) hee saith thus ; *That shee did as the Marchants ship, which brought her Bread from farre Countries.*

Countries. Whereby he giueth vs to vnderstand, that when we shall not finde this Bread of life forthwith according to our desire, wee must then trauaile and sayle so long time, as shall be necessary vntill we finde it.

If thou shalt perseuere in calling (saith our Sauour Christ) assure thy selfe that at the length thou shalt haue answer. For it happeneth oftentimes, that that thing which is denyed in the beginning of Prayer, is graunted at the end of Prayer with great increase.

Happy therefore are those soules, that perseuere in Prayer after this sort; for vndoubtedly the greater their perseuerance is, the greater abundance shall they haue of his grace. One of the principall things that those persons must haue, that doe dispose themselues to receiue great gifts and fauours of Almighty GOD, is Longanimity and Patience of heart, to expect faithfully so long time for them as Almighty God would they should expect

Math. 7.7

Mark. 11.

24.

Haba. 2. 3.

expect; and in the meane season to comfort themselves with that hope of the Prophet, which saith; *If he shall delay his comming, I will not faile to tarry for him, for hee will surely come, and will not stay ouer long.*

Now when thou hast after this sort expected a certaine time for the Lords comming, in case the Lord shall then come vnto thee, giue him most hartly thanks for his comming; and if it seeme vnto thee that he commeth not, humble thy selfe then before him, and acknowledge that thou art not worthy to receiue that thing which he giueth not vnto thee: and let this content thee for that time, that thou hast made a sacrifice of thy selfe, denied thine owne will, crucified thy appetite, striven with the diuell, and with thy selfe, and done at the least what thou couldst for thine owne part.

And in case thou haue not adored the Lord with sensible adoration according to the desire, it is
suffi-

sufficient that thou hast adored him in spirit and in truth; according as his will is to bee adored. And trust mee assuredly in this point, that this is the most dangerous passage of all this nauigation, and the place where true deuout persons are proued and tryed; and that if thou escape well out of this danger, thou shalt haue prosperous successe in all the rest.

Ioh.4.24

To conclude, if (all this notwithstanding) it seeme vnto thee, that it were but time lost to perseuere in prayer, and to trouble and weary thy head without any profit, in such a case, I count it not any inconuenience, if when thou hast done what lyeth in thee, thou take then some deuout Booke, and change for that time thy prayer into reading. Howbeit with this condition, that thy reading be not passed ouer with too great hast or speede, but leasurely, and with great attention and consideration vnto such thinges as thou doest reade, and intermingle now and then

then in places conuenient, prayer with reading, which is a thing both very profitable, and very easie to be performed by all kinde of persons, be they neuer so rude, and newly entered into this way.

Of sixe points that are to be meditated vpon in the holy Passion of our Sauour Christ.

The last Chapter.

FOrsomuch as the most holy Passion of our Sauour Christ, is the principall matter of meditation, it is meet that sithence wee haue hitherto treated of meditation in generall, wee doe now treat particularly how we ought to meditate vpon the Passion of our Sauour Christ; to the intent that we may know, how to behaue our selues in this matter.

But here we must first presuppose,

pose, that among all the deuotions in the world, there is none more secure, none more profitable, or more vniuersall for all kinde of persons then the remembrance of the holy Passion of our Sauour Christ. For considering that our Sauour Christ is (as hee himselfe saith) *The way, the truth, and the life*, there is none other exercise more fit and conuenient to direct vs to goe vnto God, to know God, and to enioy God, then to fix alwayes our eyes vpon our Sauour Christ. For though Christ be vnto vs the way, the truth, and the life, in all things wheresoeuer wee consider him, yet is he most specially so vnto vs, when wee behold him vpon the Crosse. And therefore Saint Bernard said very deuoutly; *Well may I (O Lord) compassse about heauen, and earth, yet shall I not finde thee vpon the Crosse. There thou lvest, there thou sleepest at noone day.*

Ioh. 14.6.

S. Bernard.

But leauing now this matter for another place, I will onely treat at
this

this present, after what sort wee ought to behaue our selues, when we meditate vpon the holy Passion of our Sauour Christ : for there be some simple persons, that seeke nothing else in this holy exercise, but onely to shed a fewe teares, in taking compassion vpon the bitter paines and sorrowes of our Sauour, and so doe stay themselves in this point alone, without passing any further. And albeit this taking compassion of our Sauours paines, be very good and necessary, (for so much as it is the foundation of all the rest, as hereafter shall bee declared) yet this is not the onely fruit that may bee gathered of this holy tree, but there be others farre greater then this ; for so much as out of the meditation of the holy Passion, doth all the profit of the spirituall life proceede.

*Sixe things
to be considered in the
Passion of
our Sauour
Christ.*

Wherefore we must vnderstand, that there bee sixe things (among many others) that may bee considered in the holy Passion of our Sauour ; to wit, The greatnes of his

his paines; The grieuousnesse of our sinnes; The excellencie of the benefit; The magnificence of the goodnes of Almighty God; The multitude of the vertues of our Sauour Christ, which doe very brightly shine in his holy Passion; And the conueniency of this mean, whereby Almighty God vouchsafed to worke our Redemption.

These fixe points ought wee to consider for fixe effects, wherein consisteth all the profit of the spirituall life. For we must consider the greatnesse of the paines of our Sauour Christ, that we may take compassion of them. Wee must consider the greatnes of our owne sinnes, that we may abhorre them. We must consider the greatnes of the benefit of his Passion, that we may giue him thanks for it. We must consider the excellencie of the goodnesse of Almighty God, which in this holy Passion of our Sauour is discouered vnto vs, that we may very hartily loue the same passing great goodnes. We must consider

I

2

3

4

5

6

consider the multitude of the virtues of our Saviour Christ, which doe likewise shine very brightly in his Passion, that we may be prouoked thereby to imitate them. And we must consider the conuenience of the mysterie of his holy Passion, that wee may be brought thereby in admiration of the wisdome of Almighty God, and be the more confirmed in the faith of this holy mysterie.

Of these six points wee intend now to treat, and of each one of them in his due place and order.

*Of the passing great paines
and torments, which our Saviour
Jesus Christ suffered in his
most bitter Passion.*

SECT. I.

First, wee must consider the passing great paines of our Saviour Christ, to prouoke our selues by that consideration to take compassion of them, as reason is that

that the members should take compassion of their head. Wherefore it is to bee noted, that the paines which our Sauour suffered in his bitter Passion, were (as the holy Fathers say) the greatest that euer were suffered in this world. This shall appeare manifestly to be true, if we doe consider five principall causes, from whence the passing greatnes of these paines proceeded.

I
The first cause was, the passing greatnesse of his charity, which made him desirous to redeeme mankind most abundantly, and to satisfie most perfectly for the iniuries and offences committed against the diuine Maiestie. And because the greater paines hee should suffer, the more perfectly hee should accomplish both the one and the other, (and he wanted not the forces of grace to beare as great a burthen as hee would,) therefore he would that his paines should bee passing great, that so likewise the satisfaction which hee should

should make for our debt, and the worke of our Redemption, might be also passing great.

2

The second cause (which followeth hereof) was, that he suffered his paines without any manner of ease or consolation. For (according to the reason before mentioned) hee shut vp from himselfe all the gates, whereby any manner of ease or consolation might come vnto him, either from heauen or from earth: insomuch that he was content to be forsaken not onely of his Disciples and friends, but also of his owne Father, yea, and of himselfe also; to the intent that so being destitute of all company, he might be burning in the furnace of his most grievous paines and torments, without all manner of refreshing of any ease, or consolation whatsoeuer, that by any meanes might come vnto him. And therefore hee said in the Psalme; I am become as a man destitute of all helpe, I am left among the dead, notwithstanding that I alone am he

Psal. 88. 4.

that

that among the dead by right am
free from sinne and from death.
And in another Psalm he saith; I
am plunged in the bottome of wa-
ters and of mire, and I finde no
place where to stay my feet. This
is that forsaking which our Sau-
our signified vpon the Crosse,
when hee said; *My God, my God,*
why hast thou forsaken me? For at
that time his holy humanity was
forsaken in the midlt of the furious
streame of his paines and torments,
and was left destitute of all things
that might either withstand or
mitigate the force and vehemen-
cie of them. This was figured in
the Law, by those two beasts that
were offered for the sinnes of the
people: of the which the one was
killed, and offered vp in sacrifice,
and the other departed away, and
was sent into the Wildernesse,
leauing her companion alone in
the torments. The like was done
in this heauenly sacrifice, where
God and man was offered for the
sinnes of the world, and the one of
the

Psa. 69. 2.

Mat. 27.

46.

Psal. 22. 1.

Leu. 16. 8.

the two natures, to wit, the humanity, was sacrificed, and did suffer; but the other nature, to wit, the Diuinity departed away, leauing her sister and companions all alone to suffer the torments. For albeit that (as concerning the bond of vnion) the diuine nature neuer forsooke the humane nature, which it had once taken: yet as touching the consolation, and ease of the paines and torments, it did wholly forsake the same. And therefore wee see, that the Martyrs when they went to suffer death, shewed themselues very couragious, merrie, and ioyfull: but our Sauour, being the very fountaine of grace and of strength, (through whose vertue the Martyrs had such force and courage, to bee able to doe that which they did,) trembled, and swate euen very droppes of bloud, when hee went to suffer paines and torments for vs. For in the Martyrs the vertue of charity, which redounded into the inferior forces of the soule, caused them to

haue

haue very great courage and ioy; but in our Sauour Christ, both these and all other influences, were by speciall miracle suspended, that so hee might drinke the cup of his most bitter paines, pure and without mixture of any manner of ease or consolation.

The third cause of his so grievous paines, was the tendernes of his complexion. For where as his holy body was formed miraculously by the holy Ghost, and the things that are done by miracle, be more perfect than those that bee done by nature (as S. Chrysostome declareth, speaking of the water, which was turned into wine at the mariage) it followeth that our Sauours body was the most best complexioned, & most tender of all bodies that euer were or shall be; in somuch as a holy Father saith: *That if there had bin no external violence done vnto our Saniors body, it would haue endured a very great number of yeares, by reason of the perfection, & tendernes of the composition thereof.*

The

3

S. Chrysost.
upon Saint
Iohn chap. 2

*Twelve
most grie-
uous paines
which our
Saviour suf-
fered in his
Passion.*

The fourth cause of his so grie-
uous paines, was the very kinde of
death which he suffered, with all
the circumstances that happened
in all the continuance of his Passi-
on; for so much as one of them (if
they bee well considered) was a
kinde of martyrdome by it selfe.
And that thou mayest more clear-
ly perceiue the same, begin euen
from the first entry of his Passion
vntill the end of it, and thou shalt
finde (among others) twelue most
grieuous paines, which our Savi-
our there suffered; the which I will
rehearse here very briefly, not-
withstanding that in euery one of
them there is very much to be said
and considered.

1

The first was, the agony in the
Garden, and that wonderfull blou-
die sweat, which trickled downe
throughout all the parts of his bo-
dy vnto the earth, which was the
most new and most strangest thing
of all that euer hath happened in
the world.

2

The second was, to bee sold for
so

so base a price of his owne Apostle
and Disciple, vnto so cruell ene-
mies.

The third was, to be so often-
times caried through the common
streetes bound and manacled, as if
he had beene a very thiefe.

3

The fourth was, the punish-
ment with whipping and scour-
ging, which, besides that the lashes
were very cruelly laid on him, and
very many in number, it is not a
punishment for a man of any cre-
dit, or honesty, but for bondslaues,
vagabonds, and men of most vile
and base condition.

4

The fift was, that most cruell in-
uention of the Crown of Thornes,
wherein were ioyned together,
both most grieuous shame & dis-
honour, and withall, most grie-
uous paine and torment.

5

The sixt was, those so manifold
blasphemies, and sundry kindes of
most villanous mockeries, iniu-
ries, and reproaches, which were
ioyned with the torments; as to
spet so oftentimes in his face, as

6

LI though

Math. 26.
68.

though hee had beene a blasphem-
mer ; to giue him buffets and
blowes, as if he had beene a vaga-
bond ; to apparell him sometimes
in white garments, and sometimes
in red, as if hee had beene a foole ;
to hood-winke his eyes and to iest
at him, saying , *Arcade who hath*
smitten thee : as if hee had beene a
very dizard ; to cloathe him with
a purple garment, and set a Reede
in his hand ; to kneele on one knee
before him ; to smite him on the
head with a Reede, as if he had bin
a counterfeit King ; and besides all
this, to proclaime him through the
common streetes as a malefactor.
Who euer saw so many kindes of
reprochfull iniuries heaped toge-
ther vpon one man ?

7

The seauenth was, that wonder-
full contempt and despise, which
was done ynto him (being the
Sonne of Almighty God,) when
they compared him with *Barra-
bas* , and made lesse account of
him then of *Barrabas*. Insomuch
as that Lord, by whom all things
were

were created, and in whom all things doe liue and are preserved, was accounted more vnprofitable, and more vnworthy to liue, than *Barrabas*; an infamous malefactor.

The eight was, in that they enforced him to carie vpon his shoulders, (which were all to rent and brused,) the very same instrument of the Crosse, whereupon he should suffer death. The tormentors themselues (which are commonly the ministers of cruelty) doe vse to hide the eyes of them that are to be beheaded, that they may not see the instrument that shall bereaue them of their life; but here they doe not only not vse this kinde of humanity towards our Saviour, but they lay the same instrument of his death, euen vpon his owne shoulders, to the intent that his heart might first suffer the torment of the Crosse inwardly, before that his body should proue it outwardly.

The ninth was, the very martyrdom

8

9

tyrdome of the Crosse, which is a most cruell kinde of torment; for it is not a speedie kinde of death (as to be hanged, or beheaded) but very long and lingering; and the wounds bee in the most sensible parts of the body; to wit, in the feete and hands, which are most full of veines and sinewes, which bee the instruments of feeling. Moreouer, his paines were increased with the poyze and weight of his owne body, which alwayes tended and swayed downward; and so it euer rent and enlarged his wounds, and augmented the grieve of his torments, and this caused his martyrdome to become so extreme grieuous, that although he had no deadly wound, yet by reason of the passing greatnesse of his paines, his most holy soule departed out of his most precious body.

10

The tenth was, that whereas our Sauour was thus tormented vpon the Crosse, and there became a very sea of paines and torments, yea, where-

whereas he was in such a dolefull case, that if wee should see a very dogge in the streetes so pittifully tormented, it were able to breake our hearts; yet all this notwithstanding, his cruell enemies were so farre off from taking any pitie or compassion vpon him, that euen at that very time they mocked and scoffed at him, and wagged their heads, saying; *Fie on thee, that destroyest the Temple of God, & within three dayes buildest it againe.*

Math. 27.
40.

The eleuenth was, to haue his most innocent mother present before his eyes at all these martyrdomes, knowing so well as he did, what a passing great grieve it was vnto her most innocent heart.

I I

The twelfth was such a cruelty, as the like was neuer scene; to wit, that whereas his most holy body was all void of bloud, and all the fountaines of his veines emptied, and his bowels dried vp, by reason of the great abundance of bloud which hee had shed, when hee requested a little water, they

I 2

L I 3

did

did not onely not graunt it vnto him, but in steede thereof, they gaue him to drinke Vineger and Gaule.

Luk. 16.
24.

Now what thing could be more cruelly done then this? True it is, that the rich couetous man, which was tormented in hell, had a drop of water denied him when he required it, but yet he had no Gaule giuen vnto him. But heere they doe not onely denie the Sonne of God the thing that he desired, but besides that, they encrease his most grieuous paines with another kind of torment.

Euery one of these points being considered seuerally by it selfe, will minister sufficient matter of very great grieve & sorrow to any good Christian heart. And therefore whosoever is desirous to haue an earnest and inward compassion of the paines of our Sauour, let him goe through euery one of them, and make a station at each of them; and (be he neuer so hard hearted) it is not almost possible, but

but that in some one or other of them, he shall finde very vehement motions, to prouoke him vnto grieve and compassion.

Howbeit, the paines of our Sauour Christ are not thus ended; there bee yet others without all comparifon, farre greater then these: to wit, the paines of his blessed soule. For all these paines aboue named, doe for the most part appertaine to the paines of the Crosse, wherein his bodie suffered outwardly: but besides this visible Crosse, there was yet another inuifible Crosse, wherein his most holy soule was crucified within his bodie, hauing also foure armes and foure nayles, (which were foure dolorous considerations,) and these were a farre greater torment vnto him then the very outward Crosse. For first of all, there was represented vnto him, all the sinnes of the world, that were present, past, and to come, (for all which he suffered) and that so distinctly,

The inuifible Crosse of our Sauiour.

as if they had beene the finnes but of one man alone. Now to him that bare such a passing great loue and zeale vnto the honour of his Father, what an vnspeakable griefe was it, to behold such an infinite number of abominations and offences, committed against so high a Maiestie? For is it certaine, that the finnes of one man alone, were able to torment him more then all the torments of the Crosse. The which being so, what a passing great griefe would the finnes of all men, and of all the world cause vnto him? Surely there is no vnderstanding able to comprehend the passing greatnesse of this griefe.

2

Secondly, there was also represented vnto him the vngratitude and damnation of many men, and especially of many wicked Christians, which would neuer acknowledge this singular benefit, nor endeavour to profit and helpe themselves with this so great and costly a remedie, as he there prepared

pared for them. This was also a far greater torment vnto him then the torment of the Crosse. For it is a greater paine vnto a Labourer to be denied his day wages, and the fruit of his labour, then the very labour it selfe, albeit it were very great. And for this cause our Sauiour complained by his Prophet *Esay*, of this iniurie vnto his Father, saying; *I said, in vaine haue I trauailed, in vaine & without cause haue I wasted my strength.* And hee complained of this ingratitude not onely to his Father, but also euen vnto men themselves, by *Saint Bernard*, saying: *O man, consider what cruell torments I suffered for thy sake. There is no paine that tormenteth me so extreemely as thy ingratitude doth. I call vnto thee that doe suffer for thee. Behold the paines that doe torment me: behold the nailes that doe pierce thorow my hands and feet: behold the shamefull reproaches and despite wherewith they dishonour me! And although the paine which I suffer*

Esa. 49. 4.

S. Bernard.

outwardly be so passing great, yet is the paine far greater which I suffer inwardly, when I see thee so vngratefull and unkind towards mee for the same.

3

In like manner, there was represented vnto him, the horrible sinne of that miserable people of Iewry, and the terrible punishment that was prepared for them within a short time after, which vndoubtedly was a greater grieve & torment vnto him, than the cup of his bitter Passion. For if the Prophet *Ieremie* signified, that the sinne which the Iewes committed in going about to kil him, grieved him much more then his owne very death: what a grieve (trow you) would it bee to our Sauour, who had without all comparifon, far greater charity and grace, than the Prophet *Ieremie*?

4

Luk. 2. 35

There was moreouer represented vnto him the griefes and dolefull sword of sorrow, which pierced the heart of his blessed Mother, when she saw him suffer betweene two Thieues vpon the Crosse.

Crosse, the which vndoubtedly was so great a griefe and pain vnto him, as the loue was great and inestimable which he bare vnto her.

Now these foure considerations and griefes, were as it were foure armes of another inward crosse, wherwith his blessed soule was likewise crucified within his body. So that our Sauour suffered that day the paines and torments of two crosses, the one visible, and the other inuisible. Vpon the one crosse his body suffered outwardly, and vpon the other, his soule suffered much more inwardly. Now how passing great the griefe was, which proceeded of these foure considerations, there is no vnderstanding able to comprehend it; and yet we may coniecture somewhat thereof, by that outward shew of his bloody sweat in the Garden.

Whosoever then shall attentiuely consider all these causes, shall clearly see how passing great the paines and torments of our Sauour were, which is the intent of this
first

first manner of meditating vpon his most bitter Passion. Howbeit, this must not bee the finall end of this exercise, but rather it must be vsed as a meane to come to other ends; to wit, to vnderstand hereby what a passing great loue hee bare vnto thee, that would suffer so much for thee; and what a great benefit he did vnto thee, in buying thee with so deare a price; and how much thou art bound to doe for him, who hath done and suffered so much for thee: and aboue all this, how greatly thou oughtest to abhorre thy sinnes, and to be grieued with them, sith they were the cause of his so long and painefull martyrdom. Now for these foure ends, (whereof wee will intreate in the Sections following) serueth this manner of contemplation. Whereby it appeareth, that this first manner of meditating (by way of taking compassion of the bitter paines of our Sauour) is as it were a meane or a ladder vnto all the other. And for this very
cause

cause St. Bonouenture made great account of this manner of meditation vpon the Passion, because it is sensibly scene, that this manner of meditation openeth the way vnto all the other manners of meditating vpon the same.

*How in the Passion of our Sauiour
Christ, appeareth very manifestly,
what a grienous thing sin is in
the sight of Almighty
G O D.*

SECT. II.

THE second point that wee haue to consider in the Passion of our Sauiour, is the griuoufnesse of our sinnes, whereby to mooue our hearts to be sorrowfull for them, and to abhorre them. Wherefore wee must vnderstand, that (as all holy learned Fathers doe arffime) our sinnes were the very cause, why the Sonne of Almighty G O D suffered such griuous paines, torments, and cruell death,

death, as he suffered in this world. For it is certaine, that if there had been no sinne to be the meane and occasion of his suffering, it had not beene needfull for him to haue suffered as he did.

*If man had
not sinned,
Christ had
not suffered*

It is not agreed among the learned Diuines, whether the Sonne of GOD should haue beene incarnate, in case man had not sinned, (for some doe affirme it, and some doe deny it,) but this is holden for a most certaine truth, that in case Man had not sinned, the Sonne of GOD should not haue dyed. Wherefore it appeareth, that our sinnes were the very cause that mooued him to suffer all these miseries, and that our sinnes were they that threw him into this Prison, and that our sinnes were they that nayled him vpon the Crosse.

And thinke not, because they were not thy sinnes alone which were the cause hereof, that thou art therefore worthy of the lesse punishment, for according to the lawes

lawes of Iustice, hee deserueth no lesse punishment that killeth an innocent being accompanied with many in committing the fact, then if hee alone had killed him.

So that by this rule thou seest, what great reason thou hast to moue thee to abhorre thy sinnes, and to be earnestly sorry for them, by calling to minde, that they were the tormentors, which in very deed Crucified the Sonne of Almighty God, and caused him to suffer so great paine and torments. This being thoroughly considered as it ought, is a farre greater cause to mooue a man to abhorre sinne, and to be sorry for the same, than all other losses and miseries that ensue of sinne, yea, although wee should reckon among our losses, the depriuation of the euerlasting glory and felicity which is lost by sinne, and the euerlasting horrible paines which he purchased by the same.

Now according vnto this Doctrine, when thou shalt be occupied
in

in meditating vpon the holy Passi-
on, and shalt see how the enemies
doe apprehend our Sauour, and
how they accuse him and buffet
him, and how they spit vpon him
and whip him, &c. thinke for cer-
taine that thou art in very deede
in company with them, and that
thou hast ioyned with them in this
conspiracy against our Sauour. So
that thou mayest truely say, that
thy sinnes doe accuse him, that thy
dissolute behauour bindeth him,
that thy anger and malice whip-
peth him, that thy presumption
and rashnes buffetteth him, that
thy pride crowneth him with
Thornes, that thy fond braueries
and vanities, doe cloath him with
purple, that thy pleasures and de-
lights, giue him to drinke gaul
and Vineger; and to be short, that
thy disobence, nayleth his hands
and feete vpon the Crosse. For so
much as the paines, which thou
deseruest by these thy sinnes, hee
vouchsafed of his infinite Charity
to suffer for thee. For it is certaine
that

that the tormentors should neuer haue had power to torment him, as they did, in case thy sinnes had not giuen them force and strength to doe the same.

*Of the passing great benefite
of our Redempti-
on.*

SECT. III.

THirdly, we ought to consider in the holy Passion, the greatnes of the benefite which our Sauiour hath done vnto vs, in redeeming vs by this meane. And although there be infinite thinges to be said in this matter, yet at this present I will doe no more, but onely note briefly three principall points, which are to be considered in this most excellent benefite of our Redemption. First, what our Sauiour hath bestowed vpon vs by the same Redemption. Secondly, what meane hee vsed in giuing it vnto vs. And thirdly, with

1

2

3

with what passing great loue hee gaue it vnto vs.

1

How passing great that is, which our Sauour hath bestowed vpon vs by this benefit of our Redemption, there is no tongue able to expresse. Howbeit wee may conceiue somewhat thereof by two wayes. The first way, is by considering all the euils and miseries whereinto Mankinde incurred through the sinne of the first man *Adam*: for all these miseries were sufficiently remedied by our Sauour Iesus Christ, who bestowed vpon vs all such benefites as were contrary vnto these miseries; for so much as it is euident, that hee was giuen vnto vs to bee an vniuersall repaire of all the euils and miseries of the world. Now hee that were able to reckon how many the miseries are, whereinto the world hath fallen by the sinne of the first man *Adam*, might also vnderstand, how many the benefites are, that came vnto vs by the second *Adam*, (to wit, by our Sau-

our

our CHRIST) which benefites be vndoubtedly innumerable.

2

The second way is by considering not all the miseries which our first Father *Adam* brought vnto vs, but all the benefites which came vnto vs by our Sauour Christ, for somuch as we are made partakers of all those benefites, by meanes of communicating his Spirit vnto vs. For all such as are made partakers of the Spirit of Christ, are made partakers also of the vertues and merites of Christ.

Gal. 3. 27.

Wherefore the *Apostle* saith, *That all such as haue receiued the Sacrament of Baptisme, haue put on Christ.* Giuing vs thereby to vnderstand, that they all are made partakers of Christ, that are adorned with his vertues and merits, and that so being cloathed with this liuery, they seeme in the sight of the heauenly Father to bee such after a sort in their degree, as his owne very Son seemeth before him. And therefore for good cause doth *Ecclesiasticus* alledge this wonderfull tytle of the Sonne

Eccle. 36.

14.

Sonne of God in his Prayer, saying; *Haue mercy (O Lord) vpon thy people Israell, whom thou hast made equall and like thy first begotten Sonne.*

What Dignity, what Glory can be greater then this? Now according hereunto, he that could reckon how many the vertues and merites of our Sauour CHRIST haue beene, might likewise vnderstand, how many the benefits haue beene that are come vnto vs by him; for so much as we are made partakers of them all by the meane of his Passion.

Note what benefites come vnto vs by our Sauour Christ, in case wee be his true faithfull members.

To conclude, by him is giuen vnto vs Remission of our sinnes, Grace, Glory, Liberty, Peace, Salvation, Redemption, Sanctification, Sacraments, Iustice, Satisfaction, Merites, Doctrine, and all other thinges which he had, and were be-houefull for our saluation. And by reason of this his so bountifull communicating, he is called in the holy Scriptures, the Father, the Bride-groome, and the vniuersall head of the

the Catholike Church ; because whatsoeuer the Father hath, appertaineth to his Children, and whatsoeuer the Bridegroom hath, hee imparteth to his Spouse , and whatsoeuer the Head hath , the members are made partakers of the same.

These are the benefites which our Sauour Christ hath bestowed vpon vs. But by what meane hath he giuen them vnto vs ? It is euident that by the meane of this holy Incarnation and Passion, whereby hee made himselfe partaker of all our debtes and miseries ; and so by taking vpon him all our miseries, hee made vs partakers of all his benefites. This taking vpon him all our miseries, is (vndoubtedly) a farre greater thing, then to make vs partakers of all his benefites,

For certainly it is a more wonderfull thing in God to suffer miseries, then to bestow benefites, because as there is nothing more proper and conuenient to his infinite
good-

goodnes, then to bestow benefites, so is there nothing more strange and further off from that infinite felicity, then to suffer miseries. Whereby it appeareth, that we are much more bound vnto him for the paines and torments which hee hath suffered for vs, then for the great benefites which he hath giuen vnto vs. I meane hereby, that wee are much more bound vnto him for the manner whereby hee hath remedied our miseries, then for the very remedy it selfe.

*With what
a passing
great loue
our Saviour
suffered for
vs.*

But how passing great was the loue wherewith our Saviour bestowed all this vpon vs? This is without all comparison farre greater then all the rest. For certainly the desire which Christ had to suffer paines for vs, was farre greater then the very paines which he suffered; and much more paines would he haue suffered, in case it had beene needfull for vs. Three houres hee continued suffering paines and torments vpon the Crosse for our sinnes.

But

But what is this in comparison of that, which the greatnesse of his loue could haue vouchsafed to doe for vs? Verily if it had been needfull for vs that hee should there haue suffered paines and torments vntill the day of Iudgement, the loue was so passing great which he bare vnto vs, that he would vndoubtedly haue done it. So that albeit he suffered much for vs, yet was the loue which he bare vnto vs farre greater, then the paines which hee suffered for vs, much more are wee bound vnto him for that which hee desired to suffer for vs.

This consideration is very profitable to prouoke vs to giue most humble and hearty thanks vnto him, who hath bestowed so great benefites vpon vs, and withall to loue him, who hath loued vs much more then by his benefites he hath shewed vnto vs.

Of

*Of the wonderfull great goodnesse of
Almighty God, which appeareth
very evidently in the holy
Passion of our
Saviour.*

SECT. III.

Fourthly wee ought to consider the passing greet goodnes and mercy of Almighty GOD, which shineth more evidently & brightly in the holy Passion of our Saviour, than in any other of his works.

*Four principal things
to be considered in the
Passion of
Christ.*

Wherefore thou hast deeply to consider therein Four things; which are to bee considered in all the whole History of the holy Passion, and in euery part thereof. The first is, who suffereth. The second is, what paines hee suffereth. The third is, for whom he suffereth. The fourth is, for what cause hee suffereth. Now if thou wilt stay thy selfe a while in euery one of these pointes, and consider first the highnesse and excellency of him that suffereth,

suffereth, which is Almighty God; and in such wise stay in this consideration, that thou art astonied at this so high, and so wonderfull a thing; and afterwards comcest to descend from thence vnto the consideration of the basenes, and vilenes of the most grievous paines, and reproachfull iniuries, which he was content to suffer; and that not for Angels or Archangels, but euen for men, which are most vile and abominable creatures, & in their workes like vnto the diuels themselves; if (as I say) in each one of these points thou make (as it were) a station, and doe compare the one point with the other, vndoubtedly thou shalt bee greatly amazed and astonied, to consider how much so great and excellent a maiestie would abase himselfe, to redeeme so vile and so base a creature, and then mayest thou cry out with the Prophet, and say; O Lord I haue heard thy words, and was afraid, I haue considered thy workes, and was astonied.

Hab. 3. 2.

M m

But

Luk. i. 78.

But if after all this, thou doe consider the cause of his so great abasing, and comcest to vnderstand that it was not for any manner of commodity towards himselfe, nor yet prouoked by any desert of ours, but was onely moued thereunto with the bowels of his tender mercy, and loue towards vs, by the which he vouchsafed to visite vs from on high.

Exod 3.3

This point being well and due-ly considered, will lift vp thy minde into such a great admiration and loue of him, that thou wilt be astonied, as *Moses* was in the Mount, when hee saw the figure of this Mysterie, and began to proclaime with a loude voyce, the vnspeakable great mercy of Almighty GOD, which was there reuealed vnto him.

This was the great languishing and faintnesse of Spirit, which the Spouse felt in the *Canticles*, when shee said; *Stay mee vp with Flowers, and comfort me with Apples, for I languish with Loue.*

Vpon

S. Bernard.

Vpon which wordes Saint Bernard saith thus; The amorous soule seeth beere King Salomon, with the Crowne which his Mother crowned him withall: shee seeth the onely Sonne of Almighty GOD, carrying a Crosse vpon his shoulders: shee seeth the Lord of Maiesty whipped and spet vpon: shee seeth the Author of Life and of Glory, thrust through with Nayles, pierced with a Speare, and many despitefull reproaches done vnto him: Finally, shee seeth him bestow his most holy life for his Friends: Shee seeth all this, and in seeing it, shee is pierced thorough with a knife of loue, and therefore she saith: Stay me vp with flowers, and comfort me with Apples, for I languish with loue.

M m 2

Of

*Of the excellent vertues that doe
shine very brightly in the
holy Passion of our
Saviour.*

SECT. V.

THE fift point that wee haue
to consider in the holy Passion
of our Saviour, is the great num-
ber of vertues that doe shine very
clearly in it; the which conside-
ration serueth to encourage vs to
endeuour our selues to imitate
some part of that which is there
represented vnto vs.

This is one of the highest man-
ners of meditating that is vpon the
holy Passion. For it is manifest,
that all the perfection of a Christi-
an life, consisteth in the imitation
and following of the vertues of our
Saviour Christ. Whereunto the
Apostle S. Peter exhorteth vs, say-
ing; *Christ suffered for vs, leaving
vnto vs an example, that you should
follow his footsteps, who, when he was
euill*

1. Pet. 2.

21.

euill spoken of, did not speake euill againe: and when he was tormented, did not threaten them, but deliuered himselfe vnto him that did most vniustly condemne him.

And albeit that all vertues shined so brightly, and in such excellent wise in all the life of our Saviour Christ, yet did they much more perfectly shine in his holy Passion. And therefore in his Passion principally it behooueth vs to behold the beauty and excellencie of his vertues; the which doe much more euidently shine there among his paines and torments, then doe the flowers among the thornes.

Consider therefore first of all, that so profound *Humility*, where- with the most high and onely begotten Sonne of Almighty GOD, vouchsafed to be contemned, and lesse esteemed then *Barrabas*, and to bee crucified vpon a Crosse betweene two thieues, as though hee had beene a Captaine and Ring-leader of malefactors.

Humility.

*Patience.**Magnanimity.**Perseuerance.**Charity.**Mercy.*

Consider his so wonderfull *Patience*, in the midst of so many reproachfull iniuries and torments, and withall, his so passing great *Magnanimity*, in that hee offered himselfe so willingly into the hands of his enemies, and to suffer the greatest paines and conflicts, that euer were suffered in this world.

Consider that so constant *Perseuerance*, which hee had from the beginning to the end, yea euen to suffer Death vpon the Crosse, and to descend into Hell, and to finish the worke of our Saluation.

Consider his most feruent *Charity*, which passeth all vnderstanding, by the which onely hee was moued to offer himselfe in Sacrifice for the sinnes of the world, and to suffer Death, that he might giue Life, not only vnto his friends, but also to his enemies, yea euen to those very persons that shed his most precious Bloud.

Consider his most abundant *Mercy*, which extended it selfe so farre

farre forth, as to take vpon him all the miseries and debtes of the world, and to make satisfaction for them, as if they had beene peculiarly his owne debts.

Consider that so perfect *Obedience*, which hee vsed towards his Father, whom hee obeyed vnto Death, yea euen to the death of the Crosse: where finally bowing downe his head, he offered vp vnto him his most holy soule, giuing vs thereby to vnderstand, that the worke of his obedience was then perfectly fulfilled.

Obedience.

Consider that so passing great *Meeknesse*, which hee shewed in all the processe of his Passion, suffering himselfe to be carryed like a Sheepe to the butchery, and like a most meeke Lambe that holdeth his peace, when he is sheared.

Meeknes.

Consider his so wonderfull *Silence*, amongst so many false accusations and lying witnesses, which was so great, that it was able to bring the very Iudge himselfe that condemned him, into a great

Silence.

*Contempt
of the
world.*

Mar. 15.

*The great
humility &
patience of*

admiration of him.

Now, if thou be desirous to see a most perfect patterne of *The contempt of the world*, and of all the honours, riches, pleasures, and delights that be therein; behold our Sauour vpon the Crosse, so dishonoured, tormented, and naked, that he had none other bed to lie vpon, but onely a Crosse; no other pillow to rest his head vpon, but onely a Crowne of thornes; no other delicates to feede vpon, but onely gaule and vineger: no other persons to comfort him, but onely those cruell scoffing Ministers, which wagged their heads at him and said: *Fie on thee that destroyest the Temple of G O D, and in three dayes buildest it vp againe, &c.* I conclude therefore, that the Euangelicall pouerty, abstinence, and austerity of life, with all other vertues, doe no where shine more euidently, then in the Crosse.

But among all these vertues, *Humility* and *Patience* doe shew themselves most notable in the bitter

ter Passion of our Sauour. For *Patience* (as the holy Fathers affirme,) was the wedding garment wherewith the Sonne of God clothed himselfe, when hee came to bee affianced with the Catholike Church, and to bee married with her. By which Metaphor they giue vs to vnderstand, that albeit our Sauour Christ shined most brightly with the garment of all vertues, when he came to celebrate matrimony with his Church vpon the bed of the crosse, yet did he most principally shine there with the robe of *Patience*. For by meanes of the Act of this vertue, which is to suffer, hee dranke the bitter cup of his Passion: by the value and merit wherof, the Catholike Church was redeemed, beautified, and espoused by our Sauour Christ.

*our Sauour
Christ vpon
the Crosse.*

Now on these and other the like vertues, we ought to fix our eyes, when we meditate vpon the holy Passion of our Sauour, to the intent that wee may be thereby prouoked to imitate somewhat of that

M m 5 which

Esa. 14. 14

Ioh. 13. 15

which was there done, not onely
for our Redemption, but also for
our Example. For the greatest
glory that a Christian can attaine
vnto in this world, is to haue a
semblance and likenesse vnto our
Saviour CHRIST. Howbeit,
not such a likenesse as proude Lu-
cifer desired to haue, but such a
likenesse of life, as our Saviour
himselfe Commaunded vs to haue,
when hee said; *I haue ginen you
an Example, that as I haue done,
so should yee doe likewise.*

*Of the conueniency of the My-
sterie of our Redemp-
tion.*

SECT. VI.

THE sixt point that we haue to contemplate vpon the holy Passion, is the conueniency of the Mysterie of our Redemption; to wit, how conuenient a meane this was, which Almighty GOD chose, whereby to worke the Salvation of man, and to heale and cure him of his miseries. This manner of contemplation, serueth to illuminate the vnderstanding, to confirme it more firmly in the faith of this Mysterie, and to lift vp the heart of man into a great admiration of the Goodnesse and Wisedome of Almighty GOD, who chose so wonderfull and conuenient a meane to heale our miseries, and to relieue our necessities.

This is so copious and so plenti-
full

full a matter to meditate vpon, that certainly if a man should continue thinking vpon it vntill the end of the world, hee should alwayes finde new reasons of the conueniencie of this holy mysterie, and new causes to induce him to lift vp his spirit more & more, in admiration of the high wisdom and prouidence of Almighty G O D herein.

But because this volume would be too great, in case I should treat of this matter at large; I will therefore at this present onely shew the order and foundation of this consideration, to the intent that the deuout and religious soule may hereby haue a way opened vnto her, to prosecute all the rest.

Wherefore it is to be noted, that if we will see what proportion and conueniencie a meane hath with his end, it is necessary to make a cōparison between the same meane and the end, and the greater helps that the meane hath towards the attayning of the end, the more proper

proper & conuenient is the meane for the same end.

As for example, if we will examine whether a medicine be conuenient for a disease, we must consider the accidents of the disease, and the properties and vertues of the medicine : and when we haue seene what proportion there is betweene the one and the other, we may iudge whether the medicine bee conuenient for the disease or no.

Euen so in like manner is it in this case ; for whereas it is euident vnto vs, that the Passion and bloud of our Sauour Iesus Christ, is a generall medicine for all the miseries and necessities of man, if wee will try the conuenience of this medicine, wee must make a long comparison betweene the medicine and the disease; and in case we be able (thorowly as we ought) to search & examine both the one and the other, we shall certainly finde, that this medicine is so fit & conuenient for the curing of this disease, and

*The Passion
of Christ is
a generall
medicine
for all the
miseries and
necessities
of man.*

and of all the branches and accidents of the same, as if the medicine had beene onely instituted for the curing of each defect in the disease; the which vndoubtedly is a matter able to bring a man that should consider of it attentiuely, into a great astonishment and admiration. If thou be not fully perswaded herein, tell me then I pray thee, what satisfaction could bee offered more sufficient for payment of the cōmon debts of mankinde, than the most precious bloud which the Sonne of Almighty GOD shed for vs vpon the Crosse? To cure also the wounds of our pride, couetousnesse, ingratitude, pleasures, delights, and the loue of our selues, with all other euils which proceede thereof, what thing could bee more conuenient, than God vpon a Crosse? Likewise to giue vs knowledge of the goodnesse and mercy of Almighty God; to enkindle vs more in the loue of him; to strengthen more our confidence, and to awake more
our

our forgetfulnes, and vnthankfulnesse, what thing could bee more conuenient, than GOD vpon a Crosse?

Moreouer, to enrich a man with merits, to exalt him vnto greater honour, to enkindle his spirit in deuotion, to comfort him in his tribulations, to succour him in his temptations, to helpe him in his labours, to encourage him vnto great enterprises; and finally, to giue a perfect example of all vertues, what thing could bee more conuenient, then Iesus Christ vpon the Crosse? And to comprehend all in one word, if the Euangelicall life be well considered, it is nothing else, but onely a continuall Crosse: and so consequently, what thing could be more conuenient to direct a kinde of life which is altogether a crosse, then another crosse?

And if thou be yet desirous to vnderstand this conueniencie more euidently, consider attentiuely what thing a Christian life is, (for the

*Note well
this point.*

*What a
Christian
life is.*

1. COR. 4. 9

the leading of a Christian life, is the end of all the trauailes and paines of our Sauour Christ) and the same consideration will declare very plainly vnto thee, what conueniencie there is betweene this meane, and this end. A Christian life (taking it in his full perfection) is not such a kinde of life as the Christians vse to liue at this day in the world; but such a life as our Sauour Christ liued, and such a life as his Disciples liued, whose paines, labours, and miseries were so great, that one of them writeth thus of them: *Wee are become a spectacle vnto God, vnto Angels, and vnto men. For truly so great are our paines and miseries, and in such wise are we reuiled and persecuted of the world, that (as though wee were wilde beasts baited at a stake) we are specially looked vpon, not onely of men and of Angels, but also of Almighty God himselfe. And afterwards he saith thus, Vntill this present houre wee doe suffer hunger, thirst, nakednesse, and blowes, and haue*

have not so much as a denne wherein to hide our selues. We goe from place to place, and we gaine the bread that we eat. with our owne hands. They curse vs, and we blesse them: they persecute vs, and wee suffer them: they blaspheme vs, and wee pray for them. To conclude, in such wise are we turmoyled and contemned of the world, as if we were the very dust and dirt that they tread under their feet: and as though we were most wicked and abhominable men: the world is fully perswaded, that nothing can be more acceptable vnto Almighty God, then to procure our death and condemnation.

This is (my deare brother) a Christian life. This very Christian life did the Prophets liue; and so did also the Martyrs, that liued in the Primitiue Church in the Wildernesse. To bee short, this Christian life did all the Saints liue. And this Christian life the Apostle describeth very plainly in his Epistle to the Hebrewes, in these words.

The

Heb. 11.
36.

The Saints were mocked, scourged, apprehended, imprisoned, stoned, sawed in peeces, tempted, and put to death with the sword. They went in this world appavelled in Sheepes and Goates skinnnes, very poore, needy, and afflicted, of whom the world was not worthy. They lived in the Wildernesse, and in solitary places, apart from the company of men, and had none other habitation, but the dens and clifts of the earth. This is indeede the perfection of the Christian life, which the Gospell teacheth vs, and which our Sauour Christ came to bring into the world. This Christian life, if it be well considered, is a continuall crosse, and death of the whole man, to the intent that, after hee is thus mortified and annihilated, he may be able and disposed to bee transformed into God. For like as there cannot bee generation without corruption, (forsomuch as that thing which is, must perish, to the end that that may be made which is not,) euen so this spirituall regeneration

neration and transformation of man into God, cannot bee made, vnlesse the olde man doe first die, that so by death and corruption of the olde man, he may be transformed into GOD. Whereupon it plainly ensueth, that all the Euangelicall life, is nothing else (as we haue said) but death, and a Crosse. And therefore what thing can bee more conuenient to direct such a kinde of life as is altogether a continuall crosse, than another crosse? And if there be nothing more apt and conuenient to ingender a fire, then another fire, and if euery thing bee most apt to ingender a thing like vnto it selfe; what thing can be more proportionable and conuenient to ingender a crosse, then another crosse? vndoubtedly so it is: and therefore there is nothing of greater force to encourage and strengthen at this day all men and women, to suffer paines, vniustice, wrongs, pouerty, subiection, hunger, thirst, cold, nakednes, and to bee short, all the troubles, cala-

calamities, afflictions, persecutions, imprisonments, torments and miseries of this world, and all the austerity of the Euangelical life, then to fixe their eyes vpon the Crosse. Out of this Schoole of the Crosse came the Martyrs. In this Schoole learned also the Apostles; and this Schoole hath likewise taught and strengthened all the Saints, to liue a holy austere kinde of life. And it was the Crosse that hath accompanied and comforted them in all their labours, troubles, paines, afflictions, and persecutions.

Now, when the deuout soule findeth so many kindes of fruites in this Tree of life, for all times, and for all necessities, shee cannot but wonder at the high wisdom of that soueraigne Maiestie, that hath found out such an excellent meane for our remedie; and shee is also prouoked thereby to acknowledge the vnspeakeable goodnesse of so mercifull a Father, who being able to haue holpen and remedied man with his onely will,

will, chose rather to put himselfe to so great paines and dishonours, to the intent that man might bee more honoured, and more holpen by this meane, then by any other. These bee the sixe principall wayes to meditate vpon the holy Passion; and the order that may commonly bee vsed in meditating vpon them, is to begin at the first; to wit, to consider the most grieuous paines which our Sauour suffered for vs, (the which consideration is as it were the very foundation of all the others,) and from that consideration we may goe forwards immediately vnto all the rest, according as the very course of meditation will open vnto vs the way, and especially the grace of the holy Ghost, who is the principall Teacher of these exercises.

*The order
that may
commonly
be vsed in
meditating
vpon the
Passion.*

For as wee haue declared before, when wee haue considered the passing great paines which our Sauour suffered for vs, wee may then immediatly proceede for-

forwards, and consider the greatnesse of our sinnes and offences, which caused him to suffer so many grievous paines and torments; and withall, the passing greatnesse of this benefit of our Redemption, in that Almighty GOD would vouchsafe for the loue of vs to suffer such paines and torments: and wee may likewise consider the highnesse of the goodnesse and mercy of Almighty God, who for the great loue he bare vnto vs, abased himselfe so farre forth, as to suffer so many reproachfull contempts, villanies, and miseries; and aboue all this, wee may consider how great examples of vertues our Sauour Christ hath giuen vnto vs herein; to wit, of patience, obedience, charity, humility, meekenes, constaucy, and of all other vertues, whereof we haue hitherto treated. Howbeit, although it bee a very conuenient order of meditating vpon this holy mysterie, to passe orderly by degrees through all these foresaid considerations, taking

king our beginning at the first consideration, and so to proceede in order from one consideration to another, euen to the last; yet is it not needfull for a man (so often as he meditateth vpon this holy mysterie) to goe in this precise manner through them all, (for many times it may so fall out that hee shall not haue sufficient time for the same) but let him content himselfe in his meditation with that consideration, wherein hee shall finde most spirituall taste and liking; for so much as in these exercises, we must haue respect not to the great quantity of the matter that is meditated vpon, but to the great deuotion wherewith it is done.

The end of this Booke.

DEO GRATIAS.

king our beginning in the first con-
stitution, and to a perfect man
order from our consideration as
another, even to the last; yet it is
not needfull for a man (to often as
a mediator) upon this holy my-
sterie) to be in his person man-
ner: though the whole, for many
times is said to be one that hee
shall not have this grace given for
the same) but let his consecration
like to his institution with that
obligation, whereby hee shall
that will becomell called and in-
dign: yet it must be in these ex-
tremes, we must have respect not
to the great quantity of the matter
that is ministered upon, but to the
great devotion wherewith it is
done.

The end of this book

Deo Gratias



A NECESSARIE

Table of all the principall
matters contained in
this Booke.

Meditation for Monday Morning.

- O**F the knowledge of our
selues, & of our sins, page, 1
1 Of the multitude of
the sinnes of thy former life. page, 1
2 Of the sinnes that thou hast
committed, since the time thou hadst
more knowledge of God. page, 5
3 Of the grienousnesse of sinne.
page, 8

The Table.

Page. 14.

The first Treatise of the consideration of our sinnes: wherein the former Meditation is declared more at large.

OF the multitude of the sinnes that thou hast committed in thy former life. Sect. 1. page, 16

Of the sinnes and defects that a man may fall into, after he is come to the knowledge of Almighty God. Sect. 2. page, 25

Of the accusation of a mans owne conscience, and of the abhorring and contempt of himselfe. Sect. 3. pag. 38

Meditation for Thursday Morning.

OF the miseries of this life. 51

1 Of the shortnesse of this life. page, 52.

2 Of the uncertainty of our life page, 53

3 Of the frailty and bricklenesse of

The Table.

of our life. page, 56

4 Of the mutability of this life.

page, 56

5 Of the decentfulnesse of this life.

page, 58

6 How that little time wee have to live, is also subiect to many miseries, both of body and minde.

page, 59

7 Of the externall diseases and calamities that happen to mens bodies, and of the inward afflictions and cares of the minde.

page, 61

8 Of death.

page, 62

Page 63.

The second Treatise, containing a consideration of the miseries of mans life: wherein the for-

mer Meditation is de-

clared more at

large.

OF the originall and birth of man.

page, 65

Of the birth of man, and of his first entry into this world.

page, 68

Of the body of man.

page, 71

Of the miseries and conditions

The Table.

of this life. And first of the short-
nes of the same. Sect. 1. page, 74

Of the uncertainty of our life.

Sect. 2. page, 93

Of the frailty of our life. Sect. 3.

page, 100

Of the mutability of this life.

Sect. 4. page, 110

Of the deceitfulnesse of our life.

Sect. 5. page, 115

Of the miseries of mans life.

Sect. 6. page, 120

Of the externall diseases and ca-
lamities that happen to mens bodies,
and of the inward afflictions and
cares of the mind. Sect. 7. page, 123

Of the last misery of man, which
is death. Sect. 8. page, 136

What fruit and commodity may
be taken by the foresaid considerati-
ons. Sect. 9. page, 138

Meditation for Wednesday
Morning.

OF the houre of death. page, 144
I Of the uncertainty of the
houre

The Table.

houre of our death. page, 146

2 Of the separation or parting of the soule from the body at the houre of death: and of the horroure & lothsomnes of our graue. page, 146

3 Of the great paine, feare, and doubt, that is at the houre of death, to consider what shall then become of our body and soule. page, 148

4 Of the particular account we must make to Almighty God, at the houre of our death, of all our whole life past. page, 150

5 How the Church of Christ comforteth and helpeth the sick person at his departure out of this world. page, 153

6 Of the paines of death, and of the great paine and agony the soule abideth at her departure out out of the body. page, 155

7 Of the funerals and burying of the body: with the filthinesse and lothsomnesse thereof after it is dead. page, 157

8 What becommeth of the soule after it is departed from the body. page, 159

The Table.

Page. 160.

The third Treatise of the consideration of death: wherein the former Meditation is declared more at large.

OF the uncertainty of the houre of death; and what a grieve it is at that time, to depart from all things of this life. Sect. 1. page, 173

Of the separation or parting of the soule from the body at the houre of death; and of the horroure and lothesomnes of our graue. Sect. 2. pag. 179

Of the great feare and doubt that the soule hath at the houre of death, what shall happen vnto it, after it is departed from the body. Sect. 3. page, 185

Of the particular account wee must make to Almighty God at the houre of our death; whereby wee come to vnderstand all the errors and blindnesse of our whole life past.

Sect. 4. page, 194

How the Church of the faithfull
congre-

The Table

congregation comforteth and helpeth the sicke persons, at the time of their departing out of this life. Sect. 5. page. 206.

Of the panges of death: and of the great paine and agony the soule abideth, at her departure out of the body. Sect. 6. page, 193

Of the funerals and burying of the body; with the filthinesse and lothsomnesse thereof after it is dead. Sect. 7. page, 198

What becommeth of the soule after it is departed out of the body; and of the dreadfull iudgement and sentence that shall be giuen vpon it at that time. Sect. 8. page, 208

Meditation for Thursday Morning.

OF the generall day of iudgement. page, 214

1 Of the dreadfulness and terror of the generall iudgement. page, 214

2 Of the dreadfull signes that shall goe before the generall day of iudgement. page, 214

The Table

iudgement. page, 216

3 Of the coming of the flood of fire before the Iudge: and of the dreadfull sound of the trumpet at the generall iudgement. page, 218

4 Of the strait account that shall then be required of euery man. 219

5 Of the terrible sentence that the Iudge shall then giue against the wicked. page, 224

Page. 227.

The fourth Treatise of the generall day of iudgement: wherein the former Meditation is declared more at large.

OF the dreadfulnessse and terror of the generall iudgement, and how rigorous the day thereof shal be.

Sect. 1. page, 234

Of the dreadfull and terrible signes, that shall goe before the day of the generall iudgement. Sect. 2.

page, 239

Of

The Table.

Of the comming of the floud of fire before the iudgement of the dreadfull sound of the trumpet; of the end of the world; and of the resurrection of the dead. Sect. 3. page, 249

Of the strait account that shall be required of euery man; of the comming of the Iudge; of the matter of the iudgement; and of the witnesses and accusers that shall be there against the wicked. Sect. 4. pag, 257

Of the terrible sentence that the Iudge shall then pronounce against the wicked. Sect. 5. page, 272

Meditation for Friday Morning.

OF the paines of hell. page, 277
I Of two principall kindes of paines in hell. page, 278

Of the torments of the inward senses, and powers of the soule. page, 279

3 Poena damni, to wit, the paine to be deprived for ever of the sight of Almighty God. page, 281

The Table.

4 In hell (besides the generall paines) there bee also particular paines, proportionable to the quality of euery sinne, not forgiven in this life. page, 282

5 The eternity of the paines in hell. page, 284

Page. 286.

The fift Treatise, of the consideration of the paines of hell, wherein the former Meditation is declared more at large.

OF two kindes of paines, that are in hell. Sect. 1. page, 290
Of the torments of the inward senses, and powers of the soule. Sect. 2. page, 300

Of the paine which is termed by the Diuines, Poena damni, that is, the paine of losse of Almighty God. Sect. 3. page, 313

Of the particular paines of the damned in hell. Sect. 4. page, 317

Of the eternity of all these paines before rehearsed. Sect. 5. page, 320
Medita-

The Table.

Meditation for Saturday

Morning.

OF the everlasting glory and felicitie of the Kingdome of Heaven. page, 329

1 The excellencie and greatnes of the heauens. page, 331

2 The fruition of the company of the blessed inhabitants in Heaven. page, 332

3 The vſion of God. page, 335

4 The glory of the Saints bodies in heauen. page, 336

5 The perfect fruition of all good things in heauen. page, 337

Page. 340.

The ſixt Treatiſe, of the conſideration of the glory of heauen: where in the former Meditation is declared more at large.

OF the excellencie and greatnes of the heauens. Sect. I. pag. 343

Of

The Table.

Of the second ioy that the soule
shall haue in the Kingdome of hea-
uen; which is, the enioying of the
company of the Saints. Sect. 2.

page, 351

Of the third ioy, that the soule
shall haue in the Kingdome of hea-
uen; which is, the enioying of the
clear vision of Almighty G O D.

1 E E 3919

Sect. 3. page, 362

Of the fourth ioy that the soule
shall haue in the Kingdome of hea-
uen; which is, the enioying of the
glory of the bodies. Sect. 4. page, 366

Of the fifth ioy in the Kingdome of
Heauen; which is, the euertasting
continuance of the glory and felicity
of the blessed Saints. Sect. 5. pag. 370

Meditation for Sunday

stabilnoo Morning. 1 T x i l l o d T

Of the benefits of Almighty
G O D. 1100 M r n p a g e . 373

1 The benefit of creation. 374

2 The benefit of conseruation.

and ioy has stouellioo x a s p a g e . 375

3 The benefit of redemption. 376

4 The

The Table.

- 4 The benefit of vocation. 377
 5 Of secret benefits. 379

Page 381.

The seauenth Treatise, of the consideration of the benefits of Almighty God : wherein the former Meditation is declared more at large.

I **T**HE consideration of Gods benefits, moueth vs to loue God. page, 383

2 The consideration of Gods benefits, stirreth vp a desire in a man to serue God. page, 385

3 The consideration of Gods benefits, stirreth vp a sorrow and repentance in vs for our sinnes. 386

Of the benefit of Creation Sect. 1
 page, 389

Of the benefit of Conseruation.
 Sect. 2. page, 395

Of the benefite of Redemption.
 Sect. 3. page, 402

Of the fourth benefite, to wit, of Vocation. Sect. 4. page, 413
 Of

The Table.

*Of the particular benefites that
Almighty God bestoweth vpon vs.
Sect. 5. page, 422*

Meditation for Monday Night.

Meditation vpon the humility of
our Saniour Christ. page, 426

*Of the blessed Sacrament of the
body & blond of our Saniour Christ.
And of the causes wherefore it was
instituted. Sect. 2. page, 446*

*Of the wonderfull effects, that
this blessed Sacrament worketh in
him, that receiveth it worthily. 65*

Meditation for Tuesday Night.

Meditations vpon the prayer of
our Saniour Christ in the
Garden. page, 473

*How our Saniour Christ was ap-
prehended. Sect. 2. page, 487*

The Table.

*Of those that spiritually bind the
hands of our Saviour Christ. Sect. 3.
page, 496*

Meditation for Wednesday Night.

M*editations upon the presenta-
tion of our Saviour Christ be-
fore the principall Rulers. page, 499*

*How our Saviour was brought be-
fore Annas the high Priest. pag. 505*

*How our Saviour was led unto the
house of Caiphas. page, 506*

*Of the vexations and troubles
our Saviour suffered, the night be-
fore his Passion: and of the deniall
of Saint Peter. Sect. 2. page, 512*

*The repentance of Saint Peter.
page, 517*

*How our Saviour was brought be-
fore King Herod, and mocked and
accounted for a foole by him and his
Courtiers. Sect. 3. page, 520*

*Of the cruell scourging and whip-
ping of our Saviour, at the time a-
foresaid. Sect. 4. page, 526*

Medi-

The Table.

Meditation for Thursday Night.

Meditations upon the crowning
of our Saviour Christ with
the crowne of thornes. page, 536
Of those words, Behold the man,
Sect. 2. page, 547
Of our Saviours carrying of the
Crosse. page, 557

Meditation for Friday Night.

Meditation upon the benefits of
Christs passion. Sect. 2
page, 568

Meditation for Saturday Night.

Meditations upon the satisfaction
of Christ, to God the Father for
our sinnes. page, 573
Of

The Table.

*Of patience in afflictions; after
the example of our Saviour Christ.*

Sect. 2. page, 578

*Meditation for Sunday
Night.*

*Meditations upon the resurre-
ction of our Saviour Christ.*

page, 587



The Table of the second part of this Booke.

O*f the great profit and ne-
cessity of consideration pa. 1*

*Of those vertues that are
common both to a Christian and an
Infidell; and what vertues are pe-
culiar and proper to a Christian only.*

page, 4

How consideration helpeth faith.

Sect. 1. page, 8

How consideration helpeth hope.

Sect. 2. page, 4

How

The Table.

How consideration helpeth Charity. Sect. 3. page, 18

How we be prouoked to loue God, both in regard of his diuine perfecti-
ons, and of his great loue towards
vs. page, 20

How Almighty God will help him
that helpeth himselfe. page, 23

How vehement acts of Charity,
are a meane to encrease Charitie.
page, 24

That all vertues may be lost by
discontinuance, and want of vse and
exercise of them. page, 29

How Consideration helpeth De-
uotion, and all other vertues affec-
tine. Sect. 4. page, 32

That Deuotion is a continuall
spring of good and holy desires. 34

How prayer ioyned with consid-
eration, helpeth all the vertuous af-
fections. Sect. 5. pag, 39

The office and effects of prayer.
page, 40

Why our Sauiour would transfi-
gure himselfe rather at the time of
prayer, then at any other time. pa. 42

How consideration helpeth to-
wards

The Table.

wards the obtaining of the foure
Cardinall vertues: which be Pru-
dence, Iustice, Fortitude, and Tempe-
rance. Sect. 6. page, 46

How consideration helpeth to re-
sist vices. Sect. 7. page, 48

How Consideration excludeth not
other particular helps unto vertues.
Sect. 8. page, 53

How the exercises of Prayer, con-
sideration, and Meditation, &c. ap-
pertaine not onely to Clergie persons,
(though principally unto them,) but
unto the Laity also. Sect. 9. page, 56

An answer to an objection, that
some stathfull Christians doe make
against the holy exercises of Prayer,
Meditation, and Consideration, say-
ing, that they are bound to no more,
but to keepe and obserue the com-
mandements of G O D, and of his
Church. Sect. 10. page, 63

Of the matter of Consideration.

Sect. 11. page, 69

That the word of G O D, and
the Consideration of heavenly mat-
ters, bee the foode of our soules.

page, 72

Of

The Table.

Of the five parts that may be exercised in prayer. page, 74

Of Preparation, which is a thing very requisite to be used before Prayer and Meditation. page, 79

That it is very good to consider before hand, for what purpose and end we goe to pray unto Almighty G.O.D. page, 84

That to know how to pray as a man ought, is a speciall gift of God. page, 87

With what intencion a man ought to come unto prayer. page, 89

Of reading; and in what manner we ought to reade. page, 93

Of Meditation; and of two kinds thereof. page, 97

How to use imaginarie Meditation. page, 98

Of Thanks-giving. page, 100

In what order wee must exercise Thanks-giving. page, 101

Of Petition. page, 103

What things we must demand for our selues. page, 105

Of the most necessary vertues, that are to bee demanded in Petition.

The Table.

tion. Sect. I. page, 109

How to desire of God, the vertue
of Charity. page, 114

How to desire the vertue of Hope.
page, end.

Whereupon our confidence must
be grounded; when we make Petition
unto Almighty God. page, 122

Certaine advises to bee observed
in these five parts above named: and
especially in meditation. page, 124

The first advise; That in our Me-
ditation; wee must not for the obser-
ving of our ordinary course, put away
from vs. any good thought or conside-
ration; wherein wee finde more devo-
tion. Sect. 1. page, 125

The second advise; That in our
Meditation, we must eschew the su-
persuious speculation of our under-
standing, and commit this businesse
to the exercise of the affections of our
will. Sect. 2. page, 127

That the understanding is as it
were a Nurse to feede the Will in the
exercise of Prayer. page, 134

The third advise; Which prescri-
beth also bounds and limits to the
Will,

The Table:

Wall, &c. I. 1352 Sect. 3. page, 139

The fourth advise; which followeth of the foresaid advises; and here it is declared, what manner of attention we ought to have in our exercise of Prayer and Meditation.

Sect. 5. page, 146

The fift advise; That wee must not be dismaide, nor give over our exercise of Prayer and Meditation, at such time as wee want devotion therein.

Sect. 5. page, 151

Of the sixe points that are to be meditated upon in the holy Passion of our Saviour Christ.

page, 158

Of the passing great paines and torments which our Saviour suffered in his most bitter Passion.

Sect. 1

page 162

How in the Passion of our Saviour appeareth very manifestly, what a grievous thing sinne is in the sight of Almighty God.

Sect. 2. page, 181

Of the passing great benefit of our Redemption.

Sect. 3. page, 185

Of the wonderfull goodnesse of Almighty God, which appeareth very evidently in the holy Passion of

our

The Table.

our Saviour. Sect. 4. page, 193

Of the excellent vertues that doe
shine very brightly in the holy Passion
of our Saviour. Sect. 5. page, 196

Of the conueniencie of the myste-
rie of our Redemption. Sect. 6.

page, 203

FINIS.

The Table.

wards the obtaining of the foure
Cardinall vertues: which be Pru-
dence, Iustice, Fortitude, and Tempe-
rance.

Sect. 6. page, 46

How consideration helpeth to re-
sist vices.

Sect. 7. page, 48

How Consideration excludeth not
other particular helps vnto vertues.

Sect. 8. page, 53

How the exercises of Prayer, con-
sideration, and Meditation, &c. ap-
pertaine not onely to Clergie persons,
(though principally vnto them,) but
vnto the Laity also.

Sect. 9. page, 56

An answer to an obiection, that
some slothfull Christians doe make
against the holy exercises of Prayer,
Meditation, and Consideration, say-
ing, that they are bound to no more,
but to keepe and obserue the com-
mandements of GOD, and of his
Church.

Sect. 10. page, 63

Of the matter of Consideration.

Sect. 11. page, 69

That the word of GOD, and
the Consideration of heavenly mat-
ters, bee the foode of our soules.

page, 72

Of

The Table.

Of the fine parts that may be exercised in prayer. page, 74

Of Preparation, which is a thing very requisite to be used before Prayer and Meditation. page, 79

That it is very good to consider before hand, for what purpose and end we goe to pray unto Almighty GOD. page, 84

That to know how to pray as a man ought, is a speciall gift of God. page, 87

With what intention a man ought to come unto prayer. page, 89

Of reading; and in what manner we ought to reade. page, 93

Of Meditation; and of two kinds thereof. page, 97

How to use imaginarie Meditation. page, 98

Of Thanks-giving. page, 100

In what order wee must exercise Thanks-giving. page, 101

Of Petition. page, 103

What things we must demand for our selues. page, 105

Of the most necessary vertues, that are to bee demaunded in Petition.

The Table.

houre of our death. page, 146

2 Of the separation or parting of the soule from the body at the houre of death: and of the horreur & lothsomnes of our grane. page, 146

3 Of the great paine, feare, and doubt, that is at the houre of death, to consider what shall then become of our body and soule. page, 148

4 Of the particular account we must make to Almighty God, at the houre of our death, of all our whole life past. page, 150

5 How the Church of Christ comforteth and helpeth the sicke person at his departure out of this world. page, 153

6 Of the paines of death, and of the great paine and agony the soule abideth at her departure out of the body. page, 155

7 Of the funerals and burying of the body: with the filthinesse and lothsomnesse thereof after it is dead. page, 157

8 What becommeth of the soule after it is departed from the body. page, 159

The Table.

Page. 160.

The third Treatise of the consideration of death: wherein the former Meditation is declared more at large.

OF the uncertainty of the houre of death; and what a grieſe it is at that time, to depart from all things of this life. Sect. 1. page, 173

Of the ſeparation or parting of the ſoule from the body at the houre of death; and of the horroure and loſſomnes of our graue. Sect. 2. pag. 179

Of the great feare and doubt that the ſoule hath at the houre of death, what ſhall happen vnto it, after it is departed from the body. Sect. 3. page, 185

Of the particular account wee muſt make to Almighty God at the houre of our death; whereby wee come to vnderſtand all the errors and blindneſſe of our whole life paſt.

Sect. 4. page, 194

How the Church of the faithfull congre-

THE AUTHORS
OLOGVE AND

Argument of this

Booke.



Prayer, (to define it properly) is a petition wee make unto Almighty God, for such things as

are appertayning to our saluation.

Howbeit, prayer is also taken in another more large sense; to wit, for euery lifting up of our heart vnto God.

And according to this definition, both Meditation & Contemplation, and euery other good thought, may be also called a Prayer. And in this sense wee doe now vse this word, because the principall matter of this Booke, is of Meditation, and Consideration of things appertaining to Almighty God, and of the principall myseries of the Catholike faith.

The very thing that moued mee to treat of this matter, was for that I understood, that one of the princi-

A 3

pal

What prayer is.

Another definition of prayer.

The Authors

A great
that
commeth
by want of
considera-
tion.
Jerem. 12.

The great
profit of
considera-
tion.

24 APR 10

LIBRARY

all causes of all the evils that be in the world, is the want of Consideration; according as the Prophet Ieremie signified, when he said, the earth is destroyed with consideration, because there is none that thinketh with attention vpon things appertaining vnto GOD. Whereby it appeareth, that the very cause of our evils, is not so much the want of faith, as the want of due consideration of the mysteries of our faith.

For truly if there were no want in this behalfe, the mysteries of our faith be of so great vertue and efficacy; that if the very least mysterie of them were considered with attention and deuotion, euen the same would be a great bridle and redresse of our life. For who would euer goe about to commit any sinne, if he considered that Almighty God died for sinne? and that hee punisheth sinne, with perpetuall banishment out of the Kingdome of heauen, and with euerlasting paines and torments in the horrible fire of hell?

Whereby ye may see, that al-
though

Prologue.

though the mysteries of our faith be of very great force to encline our hearts vnto goodnes : yet because there be very many Christians, that haue no due consideration of the things they beleene , therefore they worke not such effect in their hearts, as such mysteries being well weighed and considered , were able to worke. For like as the Physitians affirme , that if wee will haue a medicine to helpe a sicke man , it is necessary that it be first wrought and digested in the stomacke with natural heat, (because otherwise it shall not be any profit to him at all :) euen so also , if wee will haue the mysteries of our faith to bee profitable and healthfull vnto our soules , it is requisite they be first wrought, and digested in our hearts , with the heat of deuotion and meditation ; because otherwise they shall profit vs very little. And for want hereof, wee see that many Christians, which are very whole and sound in matters of faith, be yet in their liues very licentious and dissolute ; The

The cause
of error in
our life.

The Authors

reason is, because they doe not consider, and weigh the whole mysteries which they beleene; and so they keepe their faith as it were fast locked in a corner of a chest, or as a sword in the scabberd, or as a medicine in the Apothecaries shop, and use not the benefit thereof for such purposes as it serueth.

Few Christians consider the mysteries of their faith as they ought.

They beleene generally, and as it were in a fardle or grosse summe, all such things as the Catholique Church beleueth. They beleene that there shall bee a iudgement: that there shall bee paines for the wicked, and glory for the good; but how many Christians shall ye finde, that do consider after what sort this iudgement, these paines, and this glory shall bee, with other the like circumstances?

Now this is the cause, why the holy Scripture so earnestly commendeth unto us, the continuall consideration and meditation of the Law of God, and of the mysteries thereof; which is indeed the study of true wisdom. Consider (I pray
you

Prologue.

you) how instantly Moyses that great Prophet and friend of God, commendeth this vnto vs, saying; Print these my words in your hearts, and carrie them bound as it were for a signe in your hands, and teach them to your children, that they may thinke vpon them. When thou shalt bee sitting in thine house, or traouailing in the way, when thou shalt lye downe to sleepe, or rise vp in the morning, thinke and meditate vpon them, and write them on the thresholds and gates of thy house, that thou mayest alwayes haue them before thine eyes. *With what more effectuall words could hee command vnto vs, the continuall meditation and consideration of heauenly things, than with these?* And no lesse doth Salomon commend the same holy exercise vnto vs in his Proverbs, where hee exhorteth vs, to carrie the Law of God alwayes as it were a chaine of gold about our neckes, and at night to goe to bed with it, and in the mor-

The Authors

Ecclus 14

ning so soone as we awake, to begin immediately to exercise our selues in the same. Blessed is that man, that is so occupied. And so doth Ecclesiasticus in the fourteenth Chapter terme them, when he saith; Blessed is the man, that dwelleth in the house of wisdom, and meditateth vpon the Law and commandements of God, and exerciseth himselfe in iustice, and reasoneth of holy things by his vnderstanding. Blessed is he that considereth his wayes in his heart, and vnderstandeth her secrets. He shall looke in at her windowes, and hearken at her dore. He shall abide beside her house, and fast a stake in her walles. He shall pitch his tent beside her.

Now what other thing may wee inferre of all this, but that the holy Ghost intendeth by all these Metaphors, to expresse vnto vs the continuall exercise and consideration, wherewith the iust man is alwayes occupied, in searching the workes and wonders of Almighty G O D.

And

Prologue.

And for this very cause, among the praises of the iust man, this is put for one of the most principall; that his exercise is to meditate vpon the Law of the Lord, day and night; and that hee is alwayes conuersant in the secrecie of Parables: giuing vs hereby to vnderstand, that all his trade and conuersation must be in searching, and meditating vpon the secrets and wonderfull workes of Almighty God. And enen for this very cause also, were those mysticall beasts of Ezechiel represented vnto vs with so many eyes; to signifie vnto vs, that the iust mā standeth in greater neede of the continuall consideration, & sight of spirituall things, than of a number of other exercises.

Psalme. 1.
Ecclus. 31

Ezech. 1.

By this therefore wee see plainely, what great neede wee haue of this holy exercise; and consequently, how blindly and fouly they are deceiued, that either despise or make little account of the holy exercise of Prayer and Meditation; not considering, that this is openly to gaine-say and contemne that thing, which the holy Ghost

The Authors

S. Bernard.

Ghost hath with so great instancie commended unto vs. I wish that such persons would reade those fine bookes of Consideration, which S. Bernard wrote unto Eugenius; and there shall they perceine, of how great importance this holy exercise is, towards the obtaining of all vertues.

Two difficulties in the exercise of Prayer and Meditation.

Now for this cause many zealous and religious persons, understanding what great and inestimable fruit ensueth of this godly meditation, haue gone about to exercise themselves ordinarily therein, and haue appointed euery day, certaine speciall times and houres for the same. Howbeit oftentimes they waxe cold, and giue ouer this holy exercise, by reason of two difficulties they finde in it. The one is the want of matter and of considerations, wherein they may occupy their cogitation at that time. And the other is the want of feruency and deuotion, which is very requisite to accompany this holy exercise, in case we mind to haue any fruit and commodity thereby. In steede whereof they

Prologue.

they finde many times great drimesse of heart, and withall, a great combat of diuers and sundry thoughts. For remedy of which two inconueniences, I haue ordained this present booke, which is deuided into two principall parts.

The first part, for remedy of the first inconuenience, treateth of the matter of Prayer and Meditation; wherein are contained foureteene Meditations, seruing for all the seauen dayes of the weeke, both in the Mornings and Euenings. And these Meditations doe containe the principall places and mysteries of our faith, and especially the consideration of those mysteries, that are of most force and power to bridle our hearts, and to encline them to the loue and feare of God, and to the abhorring of sinne. In like manner there are set out the five parts of this exercise, which be, Preparation, Reading, Meditation, Thanksgiuing, and Petition, which is done to this end, that a man may haue great variety of matters, wherein
to

The order
and diuision
of the
contents of
this Booke.

The first
part of this
Booke.

The Authors

to occupy his heart, wherewith to procure and stirre vp the state of deuotion, and withall, wherewith to illuminate and instruct his understanding with diuers considerations and instructions: besides this, there is also treated therein, of sixe kindes of things that are to be considered in euery one of the points of the Passion of our Saniour; that both they and all the rest, may minister vnto vs more plentifull matter for meditation. These three things are set forth in the first part of this worke, for remedy of the first inconuenience.

The second
part of this
Booke.

The second part, for remedie of the second inconuenience, treateth of those things that doe helpe vs vnto deuotion, and likewise of those that doe hinder vs from the same. It treateth also of the most common temptations, that are wont to molest deuout persons. Moreover, there are giuen certaine aduises to be a direction vnto vs, that wee erre not in this way. These foure Articles are set out in the second part of this Booke.

Peraduenture the Christian Reader

Prologue.

der will be offended with the length of the Meditations, which we haue here set forth for the seauen dayes of the weeke. Howbeit, for this I haue many answeres. The first is, considering that in these Meditations is treated of the principall matters and mysteries of our faith, (the consideration whereof is of so great importance, for the due ordering and reforming of our life) it behooueth me therefore to enlarge my style (in these matters especially) by reason of the great fruit and commodity that may ensue vnto vs by the same. For in this booke our meaning is, not onely to giue matter of meditation, but much more, to shew the end of Meditation; which is the feare of God, and amendment of our life.

For the procuring whereof, one of the things that most helpeth vs, is the profound and long consideration of the mysteries, that are treated in these Meditations. For certainly these fourteene Meditations, be as it were so many Sermons, in which is laid (as it were) a certaine battery to

The end of meditation is the feare of God, and amendment of our life.

The Authors

to mans heart, to cause it to yeeld so much as is possible, and to surrender it selfe up into the hands of his rightfull and true soueraigne Lord.

This was the chiefeſt cauſe that moued me to make the *Meditations* ſo long. Beſides this, I ſee not why the gueſt that is invited, ſhould complaine that the Table is too full furniſhed with many diſhes, ſith wee binde him not (as by the way of conſtraint) to make an end of them all, but onely among ſo many ſundry things, to make his choiſe of that which ſerueth beſt for his purpoſe.

Moreover, (that there might be the leſſe occaſion of complaint) I haue put the ſumme of each *Meditation* at the beginning thereof, to the intent that ſuch as minde not to paſſe any further, might there haue ſuch things briefly abridged, as bee neceſſary for the time they intend to beſtowe in this holy exerciſe.

LEVVES

De Granada.



Meditation for Monday

Morning.

Of the knowledge of our selues
and of our sinnes.

*This day thou must attend to the knowledge
of thyselfe, and thou must vse diligence,
to call to minde thy sinnes and offences.
And this is the way to obtaine true hu-
mility of heart and repentance, which
are the two first gates, and foundation
of a Christian life.*

1. *Of the multitude of the sinnes
of thy former life.*



OR the better per-
formance wherof,
thou must thinke
first of all, vpon
the multitude of
the sinnes of thy former life, and
especially vpon those offences,
that thou diddest commit, at what
time thou haddest least know-
ledge

ledge of almighty God. For if thou canst well view and examine them, thou shalt finde, that they haue exceeded in number the very haire of thy head, and that thou didst liue at that time, like a Heathen that knoweth not what God is.

This done, runne ouer briefly the ten commandments, and thou shalt see, that there is no one of them wherein thou hast not offended, more or lesse, diuers and sundry times, by thought, word, and deede. Our first Father *Adam*, did eate but of one onely tree forbidden him, when hee committed the greatest sinne of the world: but thou hast set thine eyes and hands infinite times vpon all sinnes.

*How thou
hast vsed
the benefits
of Almighty
God.*

Mat. 12. 36
Heb. 9. 27.

In like manner run ouer all the benefits of Almighty God, and all the times of thy life past, and consider wherein thou hast employed them. Forasmuch as thou must vndoubtedly giue an account (at the very houre of thy death) of all these things, and therefore it were well done, that thou shouldest first take
an

an account of thine owne doings,
and enter into iudgement with thy
selfe, that thou be not afterwards
iudged of Almighty God.

Wherefore tell me now, wherein
hast thou spent thy child-hoode?
wherein thy infancy? wherein thy
youth? To be short, wherein hast
thou spent all the dayes of thy life
past? Wherein hast thou occupied
thy bodily senses, and the powers
of thy soule, which Almighty God
hath giuen thee? to this end, that
thou shouldest know him & serue
him. Wherein hast thou imployed
thine eyes? but in beholding of va-
nities: Wherein thine eares? but in
harkening after lyes: Wherein thy
tongue? but peraduenture in all
kinde of swearing, backbiting, and
most vnhoneft talke: Wherein hast
thou occupied thy taste, thy smel-
ling and thy touching? but only in
pleasures & delights, and in sensuall
and fleshly allurements. What be-
nefit hast thou taken by the Sacra-
ments, which Almighty God hath
ordained for thy remedy & cōfort?

How

I. Cor. II.

31.

*Of mispen-
ding thy
time.*

*Of the bo-
dily senses
and powers
of the soule.*

How thankfull hast thou beene vnto him for his benefits? How hast thou answered vnto his inspirations? Wherein hast thou spent thy health, thy naturall forces and abilities? How hast thou employed the goods which are termed the goods of Fortune? How hast thou vsed the meanes and opportunities which Almighty God hath giuen thee, to leade a holy and vertuous life? what care hast thou had of thy neighbour, whom Almighty God hath commended vnto thee? and of those workes of mercie which hee hath appointed thee to vse towards him? Now, what answere wilt thou make at that dreadfull day of thine account, (to wit, at the houre of thy death) when Almighty God shall say vnto thee, *Give mee an account of thy*

2. *Stewardship*, and of the lands and goods that I haue committed to thy charge; for now I will that thou shalt haue no more to doe therewith.

Luke 16.

O dry and withered tree, ready
for

and to whom all duties and homages due to any creature, are due in the highest degree of bounden duty.

If thou consider the cause that mooued thee to sinne, it was for a point of estimation, for a beastly delight, for a trifling worldly commodity, and for other things of no weight: whereof Almighty GOD himselfe most grieuously complaineth by one of his Prophets, saying, *They haue dishonored me in the presence of my people, for a bandfull of Barly and for a peece of bread.*

But if thou consider after what manner thou hast sinned, surely it hath beene done with such facility, with such boldnesse, so without all scruple, so without all feare, yea sometimes with such contentation and ioy, as if thou hadst sinned against a God of strawe, that neither knewe nor saw what passeth in the world. Now, is this the honour that is due vnto so high a Maiesty? Is this the thankfulnessse that thou yeeldest for his too manifold and

2.

Eze. 13.
19.

3.

so great benefits? Is this the recompence that thou makest vnto him for the precious blood which hee hath shed for thee vpon the Crosse? Is this the repayment for those lashes and buffets which he suffered for thy sake? O miserable and wretched creature that thou art! wretched vndoubtedly, in consideration of that thou hast lost, and more wretched, in respect of the sinnes thou hast committed, but most wretched and miserable, if thou be so blinded, that euen yet for all this thou perceiue not thine owne perdition and damnation.

Consider moreouer, what a wonderfull hatred Almighty God beareth against sinne, and what great punishments hee hath sent vpon the world for the same, that thereby thou maist more clearly vnderstand, how great and how abominable the wickednesse thereof is, as it shall be declared hereafter.

When thou hast considered all these things aforesaid, the next point is, that thou thinke of thy selfe

Monday Morning.

II

re- selfe as basely as thou canst possi-
nto bly. Thinke that thou art no bet-
ich ter then a very wauering reede,
on which is blowne vp and downe
ent with euery light blast of wind,
ich without weight, without strength,
ra without firmnes, without stay, and
na without any manner of being.
y Thinke that thou art a *Lazarus*,
aff that hath lien dead foure dayes to-
g d, gether, and that thou art a stinking
e and abominable carkas, so full of
et wormes, and of so vile a stench,
e and sauour, that so many as passe
a by thee, doe stoppe their noses, and
h shut their eyes, that they may not
behold thee.

Thinke with thy selfe, that thou
doest stinke in this wise in the sight
of Almighty God, and of his holy
Angels: and esteeme thy selfe as
vnworthy to lift vp thine eyes to-
ward heauen, vnworthy that the
earth should beare thee, vnworthy
that any creature should serue
thee, vnworthy of the very bread
that thou eatest, and vnworthy
euen of the light and aire that
B 2 thou

*We must
thinke very
basely of
our selues.*

*Iohn 11.
36.*

*Luke 15.
21.*

thou receiuest.

And if thou be worthy hereof consider how much more vnworthy thou art, to speake and talke with Almighty God, yea, and farre more vnworthy of the comfort and consolations of the holy Ghost and of the cherishings and delights of the children of God: Account thy selfe for one of the most poore and miserable creatures of all the world, and that none doth so much abuse the benefits of Almighty God as thou dost.

Luk. 18.
13.

Mat. 11.
21.

Thinke that if Almighty GOD had wrought in Tyre and Sidon, (that is in other great sinners) those things which hee hath wrought in thee, they would haue repented ere this, euen in sack-cloth and ashes. Acknowledge thy selfe to be farre more wicked then thou canst imagine, and that notwithstanding thou dost sinke very deep into this myre, and howsoeuer thou imaginest thy selfe to be at the very bottome, yet maiest thou find euery day how to sinke dee-

per

per therein. Crie out therefore earnestly vnto Almighty God, and say vnto him, *Father, I haue sinned against heauen, and in thy sight, and am no more worthy to be called thy sonne.* Cast thy selfe downe prostrate with the publique sinner at our Sauours feete, and couering thy selfe for very shame and confusion: looke with what shame a woman will appeare before her Husband when she hath committed treason and adulterie against him, with the very same present thy selfe before that heauenly spouse, against whom thou hast committed so many and so shamefull adulteries. And with great sorrow and repentance of heart, desire him to pardon thy sinnes, and offences, and that it may please him of his infinite pittie and mercy, to receiue thee againe into his house.

Luk. 15.
21.

Luk. 7.38.